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INTRODUCTION.

This edition of nineteen chapters selected from the *Baudhāyana Ġṛhyapariśiṣṭasūtra* is based on the following editions and MSS:

1. D. The *Bodhāyana Ġṛhya-sūtra*¹⁾, ed. by L. Śrīnivāśachārya, Mysore, 1904. (Bibliotheca Sanskrita, No. 32). In Devanāgarī. Entirely uncritical. The editor has used five MSS, two in Devanāgarī, two in Grantha, and one in Telugu characters. Notes are very scarce; in several passages where the text of the MSS is corrupt the editor seems to have solved the difficulty by substituting a text of his own invention, without warning the reader. In all MSS the text is divided into Prāsna and Adhyāyas only; the arbitrary division into Sūtras is due to the editor. The chapter on the *Pañcagavyavidhi* (II, 20 in D) only occurs, according to a footnote on p. 258, in MS 514 of the Mysore Library. It is wanting in all MSS I have seen.

- This is also the case with the whole of *Prāsna V* (8 *Adhyāyas*) in D. It is not mentioned in which MSS this *Prāsna* is found.
2. G.²⁾ *Bodhāyanagṛhyasūtram*, ed. by Maṇakhaḥ N. Muddu Dikshita, Madras, 1905. In Grantha characters.

A careful diplomatic edition of one MS, giving the southern recension of the text.

3. M.²⁾ A well-written transcript of a MS in Madras, copied for and in the possession of Prof. W. Caland, of Utrecht. In Grantha.
4. T. A MS from Trichinopoly, in the possession of Prof. Caland. In Grantha.
5. B. MS Bühler 33 in the India Office Library. Devanāgarī.

1) Cp. C. H. Raabe, *Bijdrage tot de kennis van het Hindoesche Dooden-ritueel*, Leiden, 1914, p. 65 (Appendix).

2) Cp. I. c. p. ix, ff.

6. Be. A transcript of a MS in Benares, made for Prof. Caland. Devanāgarī. Carelessly written.

7. J. MS 3566 in the India Office Library (Jackson Collection). A transcript of a MS in the Bhanu Daji Collection of the Bombay Royal Asiatic Society, made in 1905. Devanāgarī. Clearly written, but full of mistakes and gaps. It contains only fragments of the *Gṛhyaparīṣṭasūtra*.

Parts of the chapters II, 13 and II, 16 are found in the Nirṇāyasinidhu of Kamalākaraḥaṭṭa, p. 166 ff. of the lithogr. ed., Bombay, 1862. I have indicated the variants by NS.

The MSS M, T and Be have been very kindly placed at my disposal for a considerable time by Prof. Caland.

G and M differ only in small particulars, and represent with T the southern recension of the text. T, however, is more or less independent. B and Be are closely related. They have a number of mistakes in common, e.g. *apā acamanāya* instead of *apā ānūya* (II, 17 : 9.31); *vātājānair* instead of *vātājivair* (II, 18 : 11.16); *sagunā* instead of *sagana* II, 22 : 14.5); *śākaṃvāka aśiṣamūlaphalāśi* instead of *śākaṃvākaśiṣamūlaphalāśi* (III, 9 : 20.26); *puṭam* instead of *sūtram* (IV, 2 : 27.2).

The reading of J often differs from B and Be. They must have had the same origin, for the mistake *ekavarṇam* instead of *ekavāṇam* (III, 8 : 19.18) occurs in all three MSS.

D is a mixture of the southern and the northern recension, as, I must admit, my text is also. For a really good critical edition more MSS will have to be consulted than I have done, and more will have to be known about the ultimate origin of the MSS and their respective value.

I have kept the conventional form of the name Baudhāyana¹⁾, which is found in B, Be and J. The other MSS use throughout the form Bodhāyana.

Brāhmaṇism and Hinduism.

The object of this edition is to call attention to some hitherto neglected materials for the study of a period in the religious history of India about which comparatively little is known, namely the period of transition from Brāhmaṇism into Hinduism. For the knowledge of the philosophical aspects of Brāhmaṇism and Hinduism

the texts which are edited and translated here have little or no value, but they do help us to understand better the development of liturgy, and they bring some new facts concerning mythology. Up to the present the liturgy of early Hinduism had to be studied from stray chapters in the Purāṇas, and I have not found that this part of the Purāṇas has received any special attention. The texts added to the work of Baudhāyana form a welcome addition to this source of knowledge, because they place the matter in another light. In the Purāṇas we have the finished product of the new view of theology and mythology, which we are used to designate by the name Hinduism. In the texts of Baudhāyana we find the old Brāhmaṇism and the new Hinduism combined.

In order to show the importance of these texts, it will be necessary to give a short account of the development of Brāhmaṇism into Hinduism, as far as those mythological ideas are concerned which have direct bearing on Baudhāyana's work. For this reason also I have discussed some comparatively minor points more amply than otherwise would have been necessary.

The naive and optimistic religious beliefs of the Vedic times, expressed in hymns and prayers addressed to the gods, were profoundly altered in the succeeding period, that of Brāhmaṇism. During that period we witness the ever-increasing influence of priesthood on the religion. The priests laid great stress on the strict observance of the rules of rite and sacrifice, a strictness which had the effect of making their own services the more indispensable.

The religious cult in the Vedic and the Brāhmaṇical period has always been twofold¹⁾. Some hymns of the R̥g Veda and a great number of verses and maxims of the Atharva Veda were used as prayers and sacred texts (*ṛc*, *yajus*) in the ceremonies performed at the occasion of a birth, a wedding, a funeral, the worship of the ancestors, and similar events of daily life. These are called *gṛhyakarmāṇi*, or domestic ceremonies, and are minutely described in the *Gṛhyasūtras*. The sacrificer in these occasions was the householder himself, the assistance of a Brāhmaṇa (priest) was optional, and one fire sufficed in case burnt offerings were needed. In addition to these *gṛhyakarmāṇi*, which every orthodox Hindu had to perform, great sacrificial festivals were held, which could only be performed by a wealthy man, generally a king. In these cases *three* holy fires were needed, and the ceremonies were conducted by a number of officiating priests, led by four high-priests. The

1) Cp. E. Hultsch, *The Baudhāyanadharmasūtra*, Abh. für die K. d. M. VIII (1884), No. 4, p. VIII.

1) Cp. M. Winternitz, *Geschichte der indischen Literatur*, p. 139 ff.

ling or lord who gave the sacrifice, the *yagamāna*, had little to do with it, his chief duty was to provide bountiful presents for the priests at the conclusion of the sacrifice. No wonder that the priests made a very careful study of these remunerative ceremonies, and explained them with the most elaborate minuteness in the works called *Brāhmaṇas*. These ceremonies were called *śroutakarmāṇi*, or ceremonies based on the *śruti*, the revelation, i. e. that literature which was considered to have been derived from the gods. The *gṛhyakarmāṇi* or domestic ceremonies on the other hand were based upon the *smṛti*, i. e. usage, and had no divine authority.

It cannot be decided with any degree of certainty in what century or even centuries the *Brāhmaṇas* were composed. The date which is generally given, 800—500 B.C., appears to be too late, or at any rate too strict. This much is certain that they already existed in their present form 500 B.C., perhaps even 800 B.C. It is impossible to say how long they had existed before that time. Winternitz¹⁾ gives the formula $x - 500$ B.C.

These speculations on the cult contained little which could appeal to the common people. Hence it was possible that two great popular religious movements could arise almost contemporaneously in the East of India: Buddhism and Jainism (c. 500 B.C.).

In the same period, and in the centuries following, many other heretical movements came into being in the West. Bhandarkar²⁾ gives a remarkable quotation from the *Niddesa*, — which, though a kind of commentary, is regarded as one of the books of the Pāli Buddhist Canon —, where the various religious systems and superstitions existing at that time (fourth century B.C.) are enumerated. This list mentions the followers of Vāsudeva, who later were known by the name Bhāgavatas, and these subsequently proved to be the most important. The cult of Vāsudeva must be as old as Pāṇini (Bhandarkar l. c.); and may be of the same period as Buddhism and Jainism (l. c. p. 9).

These heresies did not, however, lead to the extinction of Brāhmanism. It continued to exist, and ultimately defeated the rivals by the pliable way in which it met heretical movements in general. It constantly extended its boundaries, and incorporated the worship of originally foreign deities, cleverly adapting itself to the apparent

wish of the people to possess a less formal and rigid, and a more emotional religion. With Buddhism and Jainism its efforts failed. With these movements no reconciliation was possible, but in many other cases the *Brāhmaṇas* succeeded in finding a way to connect some cult which had arisen with a Vedic deity, and thus to give it a veneer of respectability in the eyes of the followers of the old faith. No wonder that at last not much remained of the original Brāhmanism. The new phase is called Hinduism.

It is clear from the preceding that no proper demarcation-line can be drawn between these two religious systems. The process of reform was a very gradual one, extending over many centuries. The resulting Hinduism of the present day has so many aspects, social as well as religious, that it is very difficult to define it. For practical purposes the definition of Lyall¹⁾ will suffice, that Hinduism is, "the collections of rites, worship, beliefs, traditions, and mythologies that are sanctioned by the sacred books and ordinances of the Brahmins and are propagated by Brahmanic teaching. And a Hindu is one who generally follows the rules of conduct and ceremonial thus laid down for him, particularly regarding food and marriage, and the adoration of the gods."

The Epic is our only source of information concerning Hinduism for a period of a thousand years, if we except a few references in the Law-books (*Manu* and *Viṣṇu*) and in inscriptions. In the inscriptions we do not find any details of the cult of the times, but they have one great advantage over the other and more ample sources of knowledge: they can generally be dated with reasonable certainty. This is not the case with the *Mahābhārata*. Practically all we know about the date of this poem is, that it must have existed in its original form in the fifth century B.C., and that it was remodelled and enlarged till 500 A.D. Although we know also that some of its parts are older than others, it is impossible to determine their respective date with any approach to certainty. Without the help of the few names in the inscriptions, it would therefore be very difficult to reconstruct the growth of a cult out of the unordered mass of materials which is found in the *Mahābhārata*. Even as it is the problem is still far from being solved.

It is the *Mahābhārata* and not the *Rāmāyaṇa* which introduces

1) Winternitz, l. c. p. 258, who gives p. 246—258 an account of the controversy concerning the date.

2) R. G. Bhandarkar, *Vaiṣṇavism, Śaivism and minor Religious Systems*, Strassburg, 1913, p. 3. (Encyclopedia of Indo-Aryan Research).

1) A. C. Lyall, 'Hinduism', in *Religious Systems of the World*, London, 1889, p. 114; quoted by W. Crooke, *ERE* VI, 699, article 'Hinduism', where other definitions are cited and discussed. Cp. also H. von Glasenapp, *Der Hinduismus als soziales und religiöses Phänomen*, Deutsche Rundschau, März 1919, p. 386.

the new deities of the Hinduistic religion. Native tradition is probably right in asserting that the *Rāmāyaṇa* has been written by one man, *Valmiki*, which means that he collected and remodelled a number of already existing poems. The first and the last (seventy) book only must have been added at a later date. It contains little of interest for the study of the new beliefs.

The *Mahābhārata* on the other hand was not composed by one poet, but by many, in a period probably covering a thousand years, so that it does not represent the ideas of a single individual, but, to some extent, of the people. It is possible, and even likely, that in its original form it did not contain Hinduistic traits, but at present it is scriptural for all sects. There is as much *Vaiṣṇavism* as *Saivism* in the poem¹⁾.

From a religious point of view one episode of it, the *Bhagavad Gītā*, is the most important, because of the enormous influence this poem exercised on the philosophical development of Hinduism.

The scriptures for the later phase of Hinduism are the eighteen *Purāṇas*²⁾. The list enumerating them is generally given in this form: *Brahma*, *Padma*, *Viṣṇu*, *Śiva*, *Bhāgavata*, *Nārada*, *Mārkandeya*, *Agni*, *Bhaviṣya*, *Brahmavaivarta*, *Liṅga*, *Varāha*, *Skanda*, *Vāmana*, *Kūrma*, *Matsya*, *Garuda* and *Brahmāṇḍa*. The *Vāyu*, which is omitted here, is for the greater part identical with the *Brahmāṇḍa*.

The recognized contents of each *Purāṇa* may be brought under five headings: *Sarga* (original creation), *Pratisarga* (periodic dissolution and re-creation), *Manvantara* (descriptions of periodic 'ages', past and future), *Vanśa* (ancient genealogies), and *Vanśānuvarita* (accounts of persons mentioned in the genealogies).

This arrangement, however, has not been kept. Many *Purāṇas* have been considerably enlarged and interpolated at different periods, especially the *Skanda* and the *Bhaviṣya*. This makes it extremely difficult to assign a date to the *Purāṇas* in their present form. It is now generally accepted that the *Purāṇas* have developed out of a much older body of literature.

Bühler³⁾ has found in the *Āpastambya-Dharmasūtra*, which belongs to the 4th or 5th century B.C., two quotations from 'the *Purāṇa*', and one from a 'Bhaviṣyat *Purāṇa*'. The latter quotation has not been found in the present *Bhaviṣya Purāṇa*; as for the

1) E. Washburn Hopkins, *The Religions of India*, London, 1896, p. 349, note.

2) The best surveys of the *Purāṇas* are the one by Winternitz, *Geschichte etc.*, p. 440—483, with full bibliographical notes, and the article by Parquier in *ERE X*, 448.

3) *Ind. Ant.* XXV, 1896, p. 323 ff., and *SBE II?*, 1897, p. XXIX ff.

two other ones, Bühler has traced similar passages in several *Purāṇas*.

It is certain that *Purāṇas* existed long before the *Mahābhārata* was finished¹⁾, which does not mean that they necessarily must have had the form and the names of the books which we know at present. Bühler had to conclude his article on the subject (*Ind. Ant.* XXV, 1896, p. 328) with the words, 'For the present, I fear, it is not possible to trace the history of our *Purāṇas* beyond A.D. 600 or to advance anything, that will carry conviction, regarding the upper limit for their composition.'

Nearly all gods who were worshipped in the Vedic period were in course of time either relegated to the rank of minor deities, or fell entirely into oblivion. *Sūrya*, *Vasava*, *Indra* and *Agni* are the only gods whose worship survives in an attenuated form; of these *Sūrya*, the sun-god, is perhaps the most significant in the Paurāṇic period.

Their place was taken by other deities, who in the *Veda* were gods of the second rank; primarily *Viṣṇu* and *Rudra-Śiva*. For the philosophical aspect of Hinduism *Brahmā* must be added to these two. Theoretically he was a god of the same rank, but in the popular estimation he never was considered to have the same influence on the life of men as *Viṣṇu* and *Śiva*, and he very rarely received exclusive worship. He is the *Pitānaha*, *Hiraṇyagarbha*, *Prajāpati* of the *Vedas* and *Brāhmaṇas*, the creator of the world. In the Paurāṇic period he was conceived to form with *Viṣṇu* and *Śiva* a trinity (*trīmūrti*), in which he had the function of creator, *Viṣṇu* that of preserver, *Śiva* that of destroyer.

In the *Rig Veda* *Viṣṇu* appears as a form of the sun-god (*Sūrya*, *Savitṛ*, *Āditya*). There are few hymns solely addressed to him, and these mostly describe the three strides with which he encompassed heaven. He has three abodes, like *Savitṛ*; two of which are on earth, but the third is unknown to men. The reverence for this mysterious highest place or step (*paramam padam*) of *Viṣṇu* led to his gradual rising to the rank of the supreme spirit. In the *Brāhmaṇas* this process is clearly visible²⁾, thus in the opening

1) Winternitz, l. c., p. 442.

2) Cp. E. Washburn Hopkins, *The Religions of India*, p. 460 ff.; Monier Williams, *Brāhmanism and Hinduism*, p. 102. Jacobi, *ERE II*, 814, article 'Brāhmanism', does not entirely agree with this. He states: "On the whole, however, *Viṣṇu*'s position in the *Brāhmaṇas* is the same as before; he is regarded as the equal of the other gods, not yet as their superior. But the *Brāhmaṇas* record only the views of the priests; popular opinion may have differed from theirs, although ignored by them as not worthy of notice. (cp. Muir, *OST IV*, 156 ff.)."

words of Aitareya Brāhmaṇa, (quoted in the Vaikhāṇasa Gṛhya-sūtra IV, 10, v. infra, Appendix I), 'Agni indeed is the lowest of the gods, Viṣṇu the highest; between these two are all the other gods.'

In the Upaniṣads Viṣṇu is the only great god left from the Rig Veda. Then begins the process of amalgamation. Vāsudeva, the deity of the heretical movement of the Bhāgavatas, came to be considered as a form of Viṣṇu. The same happened with Nārāyaṇa. The most important of the gods who were identified with Viṣṇu proved to be Kṛṣṇa, originally a Rājput hero who has coalesced with a shepherd god (Govinda) into a new deity. This Govinda-Kṛṣṇa seems first to have been identified with Vāsudeva, and afterwards as Vāsudeva-Kṛṣṇa with Viṣṇu.

The Bhāgavad Gītā, which extols Kṛṣṇa, became the gospel of a renascent Viṣṇu-cult.

Viṣṇu does not manifest himself in his own form, but in the form of *avatāras* (descents or incarnations), the number of which is generally given as ten. The origin and development of the doctrine of the *avatāras* can be traced already in the Brāhmaṇas¹. It is unnecessary to discuss them here, as none of them is mentioned in Baudhāyana.

Viṣṇu has a peculiar auspicious mark on his breast, a curl of hair, called *śrīvatsa*². He has four arms, and holds a symbol in each of his hands: *cakra* (a wheel or disc), *śankha* (a conch-shell), *gada* (a club), and *padma* (a lotus-flower).

Love and trust were the prime factor in the development of Viṣṇu into a supreme deity. In the cult of Śiva an element of fear is always noticeable, however disguised it may be. His cult was Brāhmanized at an earlier date than that of Viṣṇu. His prototype is the Vedic Rudra, the terrible god of the thunderstorm, who in his destructive form is accompanied by the storm-winds (*Maruts*), regarded as his sons (*Rudriyas*). But he does not always appear in this manifestation; when propitiated he may be kind and helpful to men. In the latter case his name is Śiva, (the Benignant), or Paśupati (Lord of cattle). He is called the physician, for he brings disease but cures it when appeased. His attribute, like that of Śiva later, is the trident (*triśula*).

In the Rig Veda Rudra's position is of more importance than that of Viṣṇu. In the Brāhmaṇas his nature becomes much more

complex. The bewildering mass of epithets given to him in the Śatarudriya (TS. IV, 5, 1; VS. 16) shows that he still was considered to possess a benignant form (*śiva tanuḥ*) and a malignant form. He is the god of wild and awe-inspiring scenes, of mountains (*Gṛivā*) and forests, and of the beings who live in them or resort to them: animals, but also thieves and robbers. He is regarded as having a blue neck (*nīlagrīva*). Some of his epithets belonged originally to Agni, all whose names were handed over to him. In his benignant form he is called Śiva, Śambhu (benignant), or Śam-kara (benificent).

The eight names by which he is invoked in Baudhāyana are of very old date. Bhava (the lord of beings), Śarva (the archer), Īśāna, Paśupati, Rudra, Ugra (the fierce one), Aśani, and Mahān (or Mahādeva) occur together in ŚB. VI, 1, 3, 7, and Kaus. Br. 6, 1, 9. In the Gṛhyasūtras the same list occurs, but Aśani is replaced by Bhima (the terrible one), like in the Gṛhyapariśiṣṭa-sūtra (II, 16: 8. 31).

The epithet Virūpākṣa means, 'with deformed eyes', or perhaps, 'with oblique eyes'; at least the head on the Guṇḍamallam Liṅga¹ is distinctly Mongolian in type.

Śiva is chiefly worshipped in the form of the *Liṅga*, the phallus. Where this phallic worship originated from, and how it came to be connected with this particular deity is unknown.

At first it was thought that this cult was borrowed from aboriginal tribes². This was contested on the ground that the legends in the Mahābhārata, the Purāṇas, and elsewhere concerning the Liṅga pointed to a Northern (i.e. Aryan) origin. The name of the phallic symbol in the South of India is either *liṅga* or *īśvara*, there is no trace of an originally Southern name for it. Phallic worship among the aborigines of the Dekhan of the present day seems to be non-existent, or is at any rate very scarce; and even if it does exist, it would not mean that the Aryans necessarily must have adopted the cult from the aborigines. Of the twelve great Liṅga-shrines in India only three are situated outside the distinctively Aryan area³.

1) Cp. below p. xi, and footnote.

2) Stephenson, JRAS VIII, 1842, p. 330.

3) Muir, OST II, 202; IV, 189 ff.; 405 ff. A strong proof in favour of the non-Aryan origin of phallic worship would be that no Brāhmanas officiate in temples of Śiva, as is asserted by Hopkins (Rel. of India p. 488). B. Lewis Rice (Mysore Gazetteer I, 468), and others. Both make an exception for the temples at Benares. Kittel (Ursprung des Liṅga Cultus p. 10, refuting Lassen,

1) Cp. Jacobi, ERE II, 810 ff.

2) Cp. Vaikh. Gṛhs. IV, 11; infra, Appendix I.

These considerations led to the theory that Linga-worship originated among the Aryans themselves.

This view was defended by Kittel¹⁾, and approved by Weber in his recension of this work. Kittel hesitatingly suggested borrowing from the Greeks, without being able to forward proofs in defence of this theory. The same suggestion with the same absence of proofs was made by Oppert (Orig. Inhab. p. 381), and Hopkins (l. c. p. 471). Rajendra Lala Mitra (Antiquities of Orissa, Calcutta 1875, Vol. I²⁾ says, 'The Semites of the West and the Turanians of the North cherished the dogma [of phallic worship] very extensively and much may be said in favour of the loan having proceeded from them.' The phrase 'much may be said' is a mere figure of speech here; at least we hear no more about it.

Bhandarkar returns to the old theory of borrowing from the aboriginal tribes. He says (l. c. p. 115), 'There are two places in the RV, in one of which Indra is prayed to not to allow those whose god is Śiśna to disturb the rites of the singers (VII, 21, 5); and in another he is represented to have conquered the riches of a city after killing those whose god is Śiśna. Here evidently those whose god was Śiśna, or phallus, are meant as the enemies of the Vedic Aryas, who disturbed their holy rites. Notwithstanding all that is said about the matter, my own belief is that the persons here referred to were really some tribe of the aborigines of the country, who worshipped the phallus. Just then as the Rudra-Śiva cult borrowed several elements from the dwellers in forests and in places out of the way, so it may have borrowed this element from the barbarian tribes with whom the Aryas came in contact. This element, however, does not appear to have come in all at once, especially among the learned classes....'

The references to the *śiśnadevā* in the Rig Veda (discussed and analysed by Muir OST II, 407; IV, 345 ff.) had lately not been in such a way connected with the Śiva-Linga. There lies such a

Ind. Altertumsk. I, 783, ed. 1847) strongly opposes this view, and argues that it only applies to the temples of the Liṅgāryas, a non-Brahman sect, founded by Basava in the 13th century in South India; a movement of revolt against the Brahmana supremacy. According to Kittel only Brāhmaṇas officiate in the old shrines of Śiva.

1) F. Kittel, Über den Ursprung des Liṅga Cultus in India, Mangalore, 1876. Rec. Weber, Indische Streifen III, 471 ff. Crooke is mistaken when he counts Kittel amongst those who connected phallic worship with the non-Aryan tribes (ERE VI, 700).

2) Rec. Weber, Ind. Str. III, 279.

long period between these allusions and the Linga-worship that a connection between the two, like Bhandarkar seems to imply, was generally discredited. Bhandarkar appears to indicate that phallic worship led a kind of subterranean existence for many centuries among the Aryans, unrecognized and ignored by the 'twice-born' men. This view is not very convincing. Except in the two above-mentioned passages in the Rig Veda there is no trace whatever of phallic worship in the whole of the Veda, not even in the latest of the works which are reckoned to belong to it¹⁾. It is not probable that this worship should have existed all that time without any reference being made to it.

It is significant that Bhandarkar, who is perhaps the greatest living authority on Hinduism, is not able to adduce proofs for his theory.

How phallic worship came to be connected with the cult of Śiva is likewise unknown. Senart (Lég. du Buddha, p. 489) has suggested that the Linga might be a kind of refashioning of the *triśūla*, the trident, the old attribute of Rudra-Śiva, 'l'image du feu et de l'éclair'. But there is nothing inherently phallic in the form of the trident. According to Weber (Ind. Str. III, 474), however, the Priapus-cult of the Greeks had the trident as emblem, and Weber considers it not entirely impossible that the Hindus came to know of this Greek mode of worship, connected the *triśūla* with phallic cult, and subsequently gave it a more appropriate form.

Crooke (ERE VI, 701) thinks that the connection of the Linga with Śiva was due to his being considered a god of fertility. In support of this theory he points out that the bull, Śiva's attendant, is very often found as an emblem of gods of fertility, citing many authorities for this.

Concerning the time when Linga-worship came into practice we have the following indications. It is not mentioned in the *Mahābhārata* of Patañjali, which may be dated 140 B.C. at the very earliest. Bhandarkar (l. c.) concludes from the fact that the coins of Wema-Kadphises show a human figure of Śiva with a trident and a bull, but no Linga, that this attribute was not yet connected with Śiva in the middle of the third century A.D.

This last inference must be wrong. According to Gopinatha Rao²⁾

1) The list of Liṅgas in the *Taittiriya Āraṇyaka* X, 16 (*urdhvaliṅga*, *suvarṇa-*, *divya-*, *bhava-*, *surva-*, *śivaliṅga*, etc.) occurs only in one recension, and is obviously a late addition (v. ed. Bibl. Ind. p. 913).

2) Elements of Hindu Iconography, II, part 1, p. 63 ff. Of the Guṇḍamallam Linga several photographs are given.

the two oldest existing Lingas are one from Bhita, now preserved in the Lucknow Museum, and the Guḍimallam Linga. The Bhita Linga has an inscription, which makes it possible to assign it with reasonable certainty to the first century B.C. The Guḍimallam Linga is less easy to date. Rao supposes that it belongs to the first century A.D., if not to a still earlier period. This Linga has the remarkable feature of being entirely phallic in shape, unlike the conical stone by which the symbol is generally represented.

Durgā is the commonest of the many names by which the consort of Rudra is known¹). In this goddess many other deities have coalesced, as it very often happens in Hindu mythology. There is a centripetal force in the religious conceptions of the Hindus, which greatly facilitates the adoption of new deities, by assimilating them with their next of kin in the Hindu Pantheon. The names of the formerly independent deities then survive as epithets of the old deity, and they influence the character of the old deity by transferring to it their original powers and activities.

This process is very marked in the case of Durgā. As the wife of Rudra-Siva she was called Umā. As the consort of a manifestation of Rudra-Siva, Gīriśa, the Lord of the Mountains, her name was Pārvatī or Haimavatī. These names occur in the Brahmanic period.

Subsequently her nature changed into a more or less independent, powerful, wrathful, and terrible goddess: the characteristics of some local goddesses of the aborigines, to whom animals and even human beings were sacrificed; in other manifestations we can discern an original fire-goddess. In her ferocious forms her names were: *Karālā* (frightful), *Kālī* (black, or female time as destroyer), *Mahākālī* (the great destroyer), *Caṇḍī* (angry), etc.

Weber accounts for the malignity of her character by connecting her with Nirriti, the Vedic goddess of evil.

*Skanda*²), the celestial war-god, is a son of Śiva, or, according to some accounts, of Agni, who is a form of Śiva in the later period. He is a post-Vedic god, first mentioned in the *Chāndogya Upaniṣad* VII, 26, 2, where he seems to be identified with the sage Sanat-

kumāra. His worship is of local and probably West-Indian origin, and many different accounts of his birth and parentage are given in the *Mahābhārata*, the *Rāmāyaṇa* and the *Purāṇas*. According to some of these legends he was nourished by the six stars constituting the constellation of Kṛttikā (Pleiades). For that reason he was represented as having six heads (*ṣoḍāśya*), and called the son of the Kṛttikās or Kārttikeya. He is known by many other names: Kumāra (the Youth), Guha (the Mysterious One), Mahāseṇa, etc. His name *Subrahmaṇya* is of Southern origin. In *Baudhāyaṇa* the appellation *Dhūrta* appears, for which cp. p. XXI.

*Viśākha*³), originally an independent deity, became later one of the forms of Skanda. In the *Mahābhārata* IX, 44, 36 three are enumerated: *Viśākha*, *Śākha*, and *Naigameya*. *Bāṇa*⁴) is one of his attendants.

Skanda rides on the peacock, called *Suparṇasuta*⁵), the son of *Suparṇa*, a name of Garuda.

Another son of Śiva is *Ganeśa*⁶). The origin of this god, who is one of the latest to appear in the Hindu Pantheon, is not easy to determine. The common view of him has been very clearly set forth by Jacobi (ERE II, 807). His first appearance, according to Jacobi, was not as Ganeśa or Gaṇapati, 'Leader of the Gaṇas', or troops of Śiva (whose proper leader is Nandi), but as *Vināyaka*, or *Vighneśa* (Lord of obstacles). He is the creator of obstacles and, in that way, hinders success. Therefore he has to be invoked at the beginning of any difficult undertaking, for as the creator of impediments, he may also become the remover of them. As such he is invoked at the beginning of every book⁷), thus becoming in a secondary way a god of learning.

Bhandarkar (l. c. p. 147 ff.) approaches the question along a

1) *Infra* IV, 2:25.7, and 26.8.

2) *Infra* IV, 2:26.5.

3) This may be the right reading for *suvarṇasutah* (IV, 2:25.10, note) which is found in T instead of *aparnāsutah*, and other unintelligible forms in the other MSS.

4) Cp. Monier Williams, l. c. p. 241 ff.; Hopkins, l. c. p. 451, 481 ff.; and Grierson, ERE VI, 476 (*Gāṇapatya*s), where several references are given to Gazetteers concerning the modern worship of Ganeśa. The *Gaṇeśapūjā* has been analysed by Stevenson, JRAS, 1846, p. 319 ff.

5) Cp. Hopkins, l. c. p. 488; Monier Williams, l. c. p. 241 f. Bhandarkar believes that Gaṇapati's reputation for wisdom is due to the confusion between him and Bṛhaspati, the Vedic god of wisdom, who in RV II, 23, 1 is called Gaṇapati.

1) For a full list of names see Dowson, Classical Dict. of Hindu Myth., 1903, s. v. 'Devī'. Cp. further Jacobi, ERE V, 417 (art. *Durgā*); Bhandarkar l. c. p. 142 ff. Muir OST IV, 432 has translated Arjuna's hymn addressed to Durgā in MBh VI, 23. Another hymn MBh IV, 6.

1) Cp. Jacobi, ERE II, 807; Bhandarkar l. c. p. 150 f.; Hopkins l. c. 444 f.; Monier Williams l. c. p. 442 ff.

different line of reasoning. He has found several references to this god beyond those which were known. Jacobi mentions at the end of his article a class of demons called Vināyakas, noted in PW VI, 1087, where we find a reference to MBh XII, 10477, Harivaṃśa 10697, and later literature. Bhandarkar makes this the basis of his argument. He has found an interesting reference to these Vināyakas, four in number, in the Mānavagṛhyasūtra (2, 14). They are represented as demons which have a malicious influence on the life and work of men. The Sūtra gives an account of the signs by which the demons manifest themselves, and explains the ceremony by which they may be appeased and evil consequences averted.

The same ceremony, in a somewhat more developed or complicated form, is given by Yājñavalkya in his Smṛti (1, 271 ff.). 'He begins by stating that Rudra and Brahmadeva appointed Vināyaka to the leadership of the Gaṇas, (i. e. made him Gaṇapati) and assigned to him the functions of raising difficulties and obstructions in the actions of men.' In the Smṛti only one Vināyaka is addressed, who manifests himself in six forms, of which the names are given. The mother of Vināyaka is Ambikā.

It will thus be seen that, in his own nature, this god is an unfriendly or malignant spirit, but capable of being made friendly and benignant by propitiatory rites. In this respect, he resembles Rudra himself. That the Vināyakas had come to be objects of faith before the Christian era, may be taken to follow from the occurrence of the ceremony mentioned above in a Gṛhyasūtra. But the one Gaṇapati-Vināyaka, the son of Ambikā, was introduced into the Hindu pantheon much later.'

Bhandarkar then notes that in the Gupta inscriptions the name of Vināyaka is not mentioned, but that there are images of Gaṇapati in the caves at Ellorā, which are to be referred to the latter part of the eighth century. He concludes from these indications that the cult of Gaṇapati must have arisen between the end of the fifth and the end of the eighth century, and that therefore the Smṛti of Yājñavalkya cannot have been written earlier than the sixth century.

Gaṇapati is represented with the head of an elephant (*hasimukha*). The images in the caves of Ellorā already have this form.

The consort of Viṣṇu is Śrī or *Lakṣmī*'), the goddess of wealth and beauty, also impersonating fortune in the sense of Fortune. Various accounts are given of her parentage, the best known of

1) Cp. Jacobi, ERE II, 808.

which is that she was born from the froth of the ocean when the gods churned it in order to obtain *amṛta* or nectar'). She is always represented as enthroned on a lotus, and holding a lotus-flower in her hand.

Sarasvatī was originally a river-goddess in the Rig Veda. She became in later times the goddess of wisdom and learning.

The later history of the Hinduistic sects has no bearing on the Gṛhyapariśiṣṭasūtra, and need not be discussed here.

Editions of Baudhāyana.

The Kalpasūtra of Baudhāyana is with those of Āpastamba and Hiranyakeśin the only one (as far as is known at present) which has come down to us in a nearly complete form, that is to say, containing all four parts: Śrautasūtra, Gṛhyasūtra, Dharmasūtra and Śulvasūtra. The oldest parts of it (especially the Śrautasūtra and part of the Gṛhyasūtra) must date back to a period not much later than that of the Brāhmanas: this is proved by the language. In the native tradition Baudhāyana was considered the oldest of all 'teachers'?). The continuity of the whole work, however, was lost at an early date, so that for a long time some parts of it, which must have existed, could not be found at all?), or when found, could not be assigned with certainty to their right place with regard to the rest.

W. Caland has tried to reconstruct the whole work?), and he has succeeded to a great extent where Bühler, twenty-one years before, had to confess his failure because of lack of materials?). The Śrautasūtra is in course of publication by W. Caland (Bibliotheca Indica). The Gṛhyasūtra, Gṛhyaprāyaścittasūtra, Gṛhyapariśiṣṭasūtra and Pīrmedhasūtra have been collectively published in India (in the editions which I call D and G); the Pīrmedhasūtra in Europe besides: the first Prasna by W. Caland?), the second and third Prasna by C. H. Raabe?). The Dharmasūtra has been

1) Cp. Monier Williams, l. c. p. 108.

2) Cp. G. Bühler, SBE XIV, 1882, Introduction.

3) There are still some missing, cp. W. Caland, Über das rituelle Sūtra des Baudhāyana, p. 14 f., Abh. für die Kunde des Morgenl. XII, part 1, 1903.

4) l. c. p. 12 ff.

5) SBE XIV, Introduction.

6) Abh. f. d. Kunde des Morgenl. Vol. X, part 3.

7) Bijdrage tot de kennis van het Hindoesche doodenritueel, Leiden 1914.

both published ¹⁾ and translated ²⁾ in Europe. The *Sūvasūtra* has been published and translated by G. Thibaut ³⁾.

The *Gṛhyasūtra* comprises according to the counting of W. Caland the *Prasnas* 33—35 of the whole work, (they are the *Prasnas* I—III in the passage quoted from Bühler, v. infra); the *Gṛhyapṛāyaścitta* *Prasna* 36 (Bühler *Prasna* IV); the *Gṛhyaparibhāṣa* *Prasna* 37 (Bühler *Prasna* V); the *Gṛhyaparisiṣṭa* *Prasna* 38—41 (Bühler *Prasna* VI—IX). The fifth *Prasna* of the *Gṛhyaparisiṣṭa* which the editor of D adds ⁴⁾ has therefore not been met with either by Bühler or by Caland, who have seen more MSS than the seven which I consulted; a reason the more to consider it spurious.

The *Gṛhyaparisiṣṭasūtra* and Hinduistic Worship.

The only published account of the *Gṛhyaparisiṣṭasūtra* (*Paratipomena* to the *Gṛhyasūtra*), or *Gṛhyasēsasūtra* as it is called in D, is found in Bühler's Introduction to his translation of the *Baudhāyana Dharmasūtra* (SBE, XIV, p. xxxii—xxxiii). This authority states the case very clearly, and I cannot do better than quote him here.

"The destruction of the continuity of *Baudhāyana's* *Kalpasūtra* has had the consequence which is commonly observable in other dismembered works, that several of its detached portions have received considerable additions from later and, as it would seem, from several hands. There can be no doubt that a small portion only of the nine *Prasnas*, found in the Western copies of the *Gṛhyasūtra*, really belongs to *Baudhāyana*. For the description of the *Gṛhya* rites, which strictly follows the general plan laid down in the first *Sūtra*, is completed in one or two *Prasnas*. Next follows a *Prasna* on the *anukritis*, rites resembling those comprised in the subdivisions treated before, and then a *Prasna* on *prāyaścittas*, or expiations of mistakes committed during, and of the neglect of, the performance of the *Gṛhya-karmāṇi*. The remaining *Prasnas* are filled with a medley of *paribhāṣas*, some of which have been given before, while others are added afresh.

1) E. Hultsch, *Abh. f. d. Kunde des Morgenl.*, Vol. VIII, 1884, part 4. There also exists an edition with commentary in the *Gov. Or. Libr. Series*, by L. Śrinivāśachārya.

2) G. Bühler, SBE XIV, 1882.

3) "Pandit", Vol. IX, ff.

4) Cp. my list of MSS used, p. 1.

Many of the newly-added rites do not belong to the ancient *Brahmanical* worship, but to the *Paurāṇic* religions, the service of *Śiva*, *Skanda*, *Nārāyaṇa*, and other deities, and some show an admixture of *Tāntic* elements. In some of the later *Prasnas*, especially IV and V, the language closely resembles that of the first three, and shows the same stereotyped phrases and the same Vedic anomalous forms. But in other sections, particularly VI—IX, we find, instead of *Sūtras*, the common *Anuṣṭubh Śloka* throughout, and expressions peculiar to the metrical *Smṛitis* and the *Purāṇas*. At the end of most *Adhyāyas* we read the phrase, *ity āha Baudhāyanaḥ*, or *bhagavān Baudhāyanaḥ*, 'thus speaks B., or the divine B'.

Finally, while the first three *Prasnas* are divided into *Kaṇḍikas* or *Khaṇḍas*, the following ones consist of *Adhyāyas* or chapters. These differences, as well as the fact that the most important *Gṛhya* rites, arranged according to a special plan, are done within the first three *Prasnas*, necessarily lead to the conclusion that the whole remainder does not belong to *Baudhāyana*, but consists of so-called *Parisiṣṭas*, which were composed by the adherents of his school. Further, the fact that the last six *Prasnas* do not show everywhere the same style and language makes it probable that the additions were made at different times and by different persons."

Bühler was wrong when he said that in Sections VI—IX (i. e. *Prasna* I—IV of the *Gṛhyaparisiṣṭasūtra*) we find the common *Anuṣṭubh Śloka* throughout, as a glance at the texts which I print will show. These have been taken from Sections VII—IX according to Bühler's counting. For reasons which will be given later I am unable to agree with Bühler's opinion that influence of *Tantra* is visible in this part of the work.

But he is entirely right in acknowledging the great influence of the *Paurāṇic* religion and ritual. I must adopt the same rather vague terminology, 'Paurāṇic religion and ritual', because I have found no sign of one particular *Purāṇa* having influenced *Baudhāyana* more than another. In nearly every *Purāṇa* chapters are found dealing with the rite of adoration of specified gods.

These chapters may give us a better understanding of the general method of divine worship (*Pūjā*) in Hinduism, they may serve as a kind of commentary to *Baudhāyana's* description of *Pūjā*, but there the resemblance ends, at any rate as far as those chapters in *Baudhāyana* are concerned which are entirely or mostly in prose. The chapters in verse, of which I have printed two, (II, 15 and II, 21) are written in the *Anuṣṭubh Śloka* which Bühler mentioned, and they have indeed the *śloka* style and the peculiar ring of the

verse which we are accustomed to find in the Purāṇas. But I have not found there any striking counterpart even of these.

I do not believe that a more extensive search in the Purāṇas than I have been able to carry out, will materially alter the statement which I made above. The chapters in Baudhāyana are not in the first place remarkable because they show the Paurāṇic mode of worship, but because they show this mode of worship blended with and grafted upon the old Brāhmaṇic ritual which we find explained at length in the Gṛhyasūtra of Baudhāyana. This peculiarity is, to my knowledge, not found anywhere else to the same extent. There are several works of the Brāhmaṇic period which contain additions mentioning Pūjā¹⁾, but they are of another kind than Baudhāyana's Gṛhyapariśiṣṭa. Nearest to them come the three chapters in the Vaiṣṇava Gṛhyasūtra, describing the worship of Viṣṇu, which I have printed in text and translation in the Appendix. They are of particular value, because we possess two extensive commentaries on them, while nothing of the kind seems to exist for Baudhāyana's Gṛhyasūtra with the additions.

The chapters II, 13 (Viṣṇupratiṣṭhākalpe) and II, 16 (Rudrapratīṣṭhākalpe) are discussed together in the Nīrayasindhu by Kama-lākaraḥṛiṭa, who wrote in 1611 of our era. This work is of some value for textual criticism of these chapters, but it does not explain difficulties in the text²⁾.

I have selected nineteen chapters from the Gṛhyapariśiṣṭasūtra, nine from Prasna II, nine from Prasna III, and one from Prasna IV. I would have inserted the Adhyāyas II, 20 (the Pañcagavyavidhi), and V, 5 (the Arka-vivāha, the well-known ceremony of the tree-marriage), but for the fact that they are only found in D. In

1) Thus in the first place the description of Viṣṇupūjā in Viṣṇusmṛti ch. 65. Baudh. Gṛhs. I, 11 must be interpolated, as it mentions Pūjā. In the Āśv. Gṛhyapariśiṣṭa II, 10 (ed. Bibl. Ind. p. 302) the upacāras are enumerated: evāṇanam āsanam pādyaṁ arghyaṁ ācamanīyaṁ snānam vāstraṁ ācamanam upavītam ācamanam gandhapuṣpāni dhūpadīpaṁ naivedyaṁ pānātham jālam uttarām ācamanīyaṁ mukhāvāsaṁ stotraṁ prañāmaṁ dakṣiṇām viśarjanāṁ ca kuryāt.

2) Except in one place. It tells us (p. 167) which is the verse designated by the name śakunastūta or śakunastūta (p. 2, 13), namely: 'kanikrādaḥ', RV II, 42; but we can find that also in the commentaries on Vaiṣṇ. Gṛhs. In PW the word is translated "das Vogellied (aus dem RV)", with reference to Varāhamihira Bṛh. S. 46, 73. Kern translates here "augural hymn".

Prasna II the counting of the Adhyāyas in the MSS does not correspond¹⁾; I have followed D.

The Adhyāyas treat of the following subjects.

II, 13 The consecration of an image of Viṣṇu, with an extensive description of the ritual.

II, 14 The ritual of the adoration of Mahāpuruṣa, a form of Viṣṇu.

II, 15 The ceremony of the bathing of Viṣṇu.

II, 16 The consecration of an image of Rudra-Siva. This chapter is practically similar to II, 13, except for the Mantras; for that reason I have not given a separate translation of it.

II, 17 The adoration of Mahādeva, a form of Rudra-Siva. To be compared with II, 14.

II, 18 The ceremony of the bathing of Rudra.

II, 19 The second consecration of an image, to be performed in case the worship of a god has been neglected during a specified period.

II, 21 The ceremony of the bathing of Deva, a form of Rudra-Siva. Like II, 15, this short chapter is entirely written in verse. I have not been able to give a satisfactory translation.

II, 22 General precepts concerning the Pūjā of Viṣṇu and Rudra-Siva, the persons allowed to take part in it, and where and when to perform it.

The chapters of the third Prasna describe the rite of worship of several deities, namely:

III, 3 Durgā.

III, 4 Upasruti.

III, 5 Śrī.

III, 6 Sarasvatī.

III, 7 Viṣṇu.

III, 8 Ravi.

III, 9 Jyesthā.

III, 10 Vināyaka.

III, 15 Rudra.

The last chapter, IV, 2, describes the ceremony of the bali-oblation to Dhātṛa (Skanda, Kārtikeya).

Sectarian tendencies are hardly noticeable in these chapters, but

1) The chapters 13—19 in D correspond to ch. 12—18 in GTM, ch. 11—17 in BBeI; ch. 20 in D is wanting; ch. 21 is ch. 19 in GTM, ch. 18 in BBeI; ch. 22 first part is ch. 20 in GTM, ch. 19 in BBeI; ch. 22 second part is ch. 21 in GTM, ch. 20 in BBe.

there does seem to exist a certain preference for Viṣṇu ¹⁾. Each chapter on the worship of Viṣṇu (or Mahāpuruṣa) has its counterpart in one on the worship of Rudra-Siva (or Mahādeva); in fact, Rudra has one chapter more (II, 18). The chapter on Viṣṇu, however, is always placed first; the corresponding one on Śiva follows. Then there is the significant quotation from the Bhagavad Gītā (II, 22:14.15), introduced by the words, 'Thus speaks the Lord' (*tad āha bhagavān*). The sect-name Vaiṣṇava actually occurs in II, 7:19.1, where at the end of the ceremony the worshipper, about to eat, has to call out, 'I am a Vaiṣṇava', and has to share his food with anyone who answers him in the same terms.

That the author was a Kṛṣṇaite Vaiṣṇava seems likely not only because of the quotation from the Bhagavad Gītā, but also because of the occurrence of the name Kṛṣṇa, with the epithet Jaggaddhita, 'the benefactor of the world', (II, 15, end), who is here completely identified with Viṣṇu.

The avatāras of Viṣṇu are not mentioned. That Kṛṣṇa occurs in connection with Viṣṇu need not mean that he is considered an avatāra of Viṣṇu ²⁾.

The usual attributes of Viṣṇu are known; we find mention of the śaṅkha (II, 22, end). In Vaiṣṇavasa Gṛhyasūtra IV, 11 a full description of Viṣṇu's appearance is given.

Brahmā is several times referred to, but only in Mantras. He is not separately worshipped, and the Trimūrti is not mentioned. The conception of the Trimūrti must date back to the fifth or sixth cent. A.D. ³⁾. I do not think that we may conclude from the two last facts that Baudhāyana's chapters must have been written before that date. The evidence is too inconclusive; moreover, it seems probable that some of the chapters at least were composed after that period (Cp. p. XXIII, ff.).

It is optional in Baudhāyana to worship Rudra ⁴⁾ either in the form of an image, or of the Liṅga. The ritual remains the same, except where the Mantra is given for the ceremony of the 'opening of the eyes' of the image. 'In case there should be a Liṅga, (this instruction) does not apply', the next sūtra says, adding the obvious reason, 'there being no eyes' (II, 16:7.16).

1) Viṣṇupūjā is described in Skandapurāṇa, Nāgarakaṇḍa, adhy. 239, Bombay ed., 1910 ff., vol. VI, p. 273.

2) Bhandarkar, l. c. p. 42.

3) Hopkins, l. c. p. 387; Jacobi, ERE, II, p. 811.

4) An account of the worship of Śiva is given Śivapurāṇa, ch. 7; cp. also ch. 8, ch. 25 ff.

No mention is made of the trident, but the bull occurs II, 22, end. The name *Dhūrta* for Skanda ¹⁾ does not to my knowledge occur in the Purāṇas.

On this name cp. the following quotation from W. Caland, Kritische Bemerkungen zu vedischen Ritualtexten (Wiener Zs. f. d. Kunde d. Morg., XXIII, 1909, p. 52—53).

Zur Maitrāyaṇi-Saṃhitā (Ausg. L. von Schroeder).

"Das Wort *dhūrta* (I, 8, 5:121.10 und Kāṭh. VI, 7:56.20) scheint bis jetzt nicht gedeutet zu sein. Ich schliesse dies nicht nur aus der von Schroeder an beiden Stellen aufgenommenen Variante *dhūrte*, sondern auch aus der Weise, wie Bloomfield ("Konkordanz" S. 63a) das *Yajus* zitiert, n. *anūbo mṛḍa dhūrte*. Es ist aber beide Male *dhūrta* zu lesen, wie auch Āp. śrs. VI, 11, 3 und Hir. śrs. III, 18 haben. Das *Yajus* lautet also: *dhūrta nannas te astu*, vgl. auch Mān. śrs. I, 6, 1, 41 mit Knaurs Bemerkung z. d. St. Der Namen des Kommentators zu Āpastamba *dhūrtasāmīn* ist danach synonym mit *bhavasāmīn* oder *rudrasāmīn*. Im Baudhāyana-gṛhyapariśiṣṭa behandelt ein ganzes Kapitel (IV, 2) den *dhūrtabali*. In diesem Ritual wird *Dhūrta* als Skanda, wie Ath. V. paris. 20.4 (vgl. Böhtlingk, Sanskrit Wörterb. K.F. VII, 351), oder als Kārttikeya angeredet."

The literal meaning of the word *dhūrta* is 'scoundrel'. Skanda seems to have been, like his father Śiva, a patron of thieves and robbers. In the drama called *Mṛcchakaṭikā* some burglars invoke Skanda as their patron deity ²⁾.

There is one passage in this chapter which deserves special attention. Towards the end of the ceremony the performers take up the image of *Dhūrta*, and circumambulate the fire three times, dancing, and turning their *left* side towards it (*nyṭyantas trivṛt apasācāṇi parivṛti*, IV, 2:26.22). It is specially prescribed in all ceremonies to turn with the object on one's right hand side. The reverse only occurs in offerings to the Manes, and in ceremonies which are intended to injure a person or his possessions (*abhicāra*) ³⁾.

1) The adoration of Kārttikeya is described in the Bhavīsyapurāṇa, adhy. 22, 23, 24, 39 and 40 of the Brahmaparvan, ed. 1897. This edition is a fraud, cp. Aufrecht ZDMG, 57, p. 276 ff., but it seems to contain most of the original matter.

2) Monier Williams, l. c. p. 77, note.

3) Cp. W. Caland, Een Indogermaansch Lustratiegebruik, Versl. en Meded. Kon. Ak. v. Wetensch., Afd. Lett., 4e Reeks, vol. II, p. 276, and the quotation (l. c.) from the Śaḍv. Br. II, 10: *yathā śmaśānakaravaṇi tatthādhātavānyānam* [sc. *devayajanakaravaṇam*].

The ceremony in Baudhāyana must be of an inauspicious nature, for a few lines further down the sacred cord is put on and a Mantra is recited to avert the evil consequences of *abhicāra*, which I translate by *magic*. It is not clear which form this *abhicāra* is supposed to take.

There are two chapters in Baudhāyana which describe the adoration of deities otherwise scarcely known: the *Upasrūtīkalpa* (III, 4) and the *Jyesthākalpa* (III, 9).

Upasruti is explained as 'a supernatural voice heard at night, and personified as a nocturnal deity revealing the future' in the Sanskrit Dict. of Monier Williams, a translation of PW, I, 975, where we are referred to Mahābhārata V, 13, 26. There can be no doubt that the *Upasruti* mentioned here is the same as the one in Baudhāyana. The epithets given to her in Baudhāyana show that she is a night-goddess: *rātri*, *niśā*, *ksapā*, all mean 'night', *kṛsnā* is 'the dark one', *andhakāryinī* means literally 'the blind-making' (goddess); but I must confess that I do not understand the real meaning of the interesting but enigmatic ceremony which is described. The translation of the last part of it is merely tentative; the passage in the Mahābhārata does not help us. I have not met the name *Upasruti* in the Purāṇas which I have seen.

According to the *Śābdakalpadrūma* (quoted in PW III, 158), *Jyesthā* is found in the *Padmapurāṇa* as an elder sister of *Lakṣmī*, who was born, like *Lakṣmī*, out of the froth of the ocean when it was churned by the gods in order to obtain *amṛta*.

I have not found any other reference to this deity. It must be the one mentioned in the *Padmapurāṇa*, for *Śrī* is one of the names by which she is invoked. The name *Pundarikākṣī* (lotus-eyed) may mean that she stands in some relation to *Viṣṇu*; the epithets *hastamukhā* (elephant-headed), and *viṅṇapārsadā* (female attendant of *Vighna*) suggest *Vināyaka* (*Ganeśa*).

Which verse is meant by the '*Jyesthāmantra*' I have not been able to ascertain.

Tantra.

If any *tāntric* influence is noticeable in Baudhāyana, as Bühler thought (cp. p. XVII), we may expect to find it in the first place in the description of the adoration or *Durgā* (III, 3). The worship of this goddess became connected with that of the *Śaktis*, the female powers or spirits. This *Śakti*-worship was probably not an origin-

ally *tāntric* conception¹⁾, but in later times it is almost exclusively described in *tāntric* works.

I am not able to decide whether certain manifestations of *Durgā*, which at present are purely *tāntric*, were so likewise when they first appear in literature. The question is of some importance for Baudhāyana. He enumerates eleven manifestations of *Durgā*, one of them being *Mahāvaiṣṇavī*. The name *Vaiṣṇavī* occurs in *Mārkaṇḍeya-Purāṇa* 82 as that of *Viṣṇu's* *Śakti*, or female power. Thus the name *Mahāraudrī* in Baudhāyana must mean the Great *Śakti* of *Rudra*²⁾. It is questionable, however, whether we may take the occurrence of these two names to be a proof of *tāntric* influence³⁾.

As far as can be judged from the written documents, *tāntric* *Pūjā* may be performed in the same manner as Vedic *Pūjā*, the only difference being the use in *tāntric* *Pūjā* of *bijāksaras*⁴⁾ (syllabic Mantras), other than 'om', the sacred syllable. These *bijāksaras* (*hrim*, *hrom*, *yan*, etc.) are found nowhere in the *Gṛhyapariśiṣṭa*, and in no case the description of *Pūjā* in Baudhāyana disagrees with that given in the *Purāṇas*. What the *Gṛhyapariśiṣṭa* would look like if they were really *tāntric* is clearly shown by the way in which the two chapters II, 13 and II, 16 have been refashioned in the *Nirṇayasindhu*. The text of these chapters has been left intact, but long lists of *bijāksaras* have been inserted. This does not mean, however, that the texts originally contained *tāntric* elements. This applies not only to the chapters which I have selected, but also to the rest of the *Gṛhyapariśiṣṭasūtra*. Except for the two doubtful epithets of *Durgā* I can find nothing in support of Bühler's opinion that some chapters show *tāntric* influence, and I am unable to see which chapters he had in view.

The Date of the Gṛhyapariśiṣṭasūtra.

Concerning the period when the *Gṛhyapariśiṣṭa* were written, we have the following indications. There is in the first place the quo-

1) Cp. Monier Williams, l. c. p. 180 ff.

2) Another name of this kind may be *Mahābhāgavati* in T, where MG have *Mahābhāgavati*.

3) An extensive description of the present-day (*tāntric*) worship of *Durgā* is found in *Durgā Pūjā*, by Pratapachandra Ghosh, Calcutta 1871.

4) Cp. Monier Williams, l. c. p. 197 ff., whose description of *tāntric* rites should not be accepted without taking into consideration the opposite view of A. Avalon, *Tantra of the Great Liberation* (*Mahānirvāṇa Tantra*), Introduction.

tation from the Bhagavad Gītā (IX, 26) in II, 22. Garbe's opinion about the date of this poem is: 'We shall not go materially wrong if we assign the composition of the original Gītā to the 2nd cent. B.C., its redaction to the 2nd cent. of our era'.¹⁾

The way in which the quotation is introduced shows that the Bhagavad Gītā already was considered to have scriptural value. In another chapter in the Gṛhyaparīṣiṣṭa (II, 15) Kṛṣṇa is identified with Viṣṇu. When this identification took place cannot be decided with any certainty. In the later parts of the Mahābhārata²⁾ it is an accomplished fact, but we do not know in which century these books were composed. Epigraphic resources are lacking in the first four centuries of our era; the first inscriptions which mention Vāsudeva-Kṛṣṇa belong to the fifth century³⁾.

We may safely assign the terminus ante quem non of the chapters in which the Bhagavad Gītā and Kṛṣṇa are mentioned to one or two centuries after the completion of the Gītā, i. e. to the third or fourth cent. A.D.

There exists another indication concerning the date of the Gṛhyaparīṣiṣṭa, not in the chapters that I have printed, but in the first Prāśna (adhya. 16): the Gṛhaśānti⁴⁾, or propitiation of the planets. Th. Bloch noticed that in this ceremony the sequence of the names of the planets is given in the Grecoian, not the Indian order (I, 16, sūtra 6 and 7 in D). This shows, he says: '..... dass mindestens bis ins 3. Jahrh. unserer Zeitrechnung hinein diese beiden Werke [i. e. Baudh. Gṛhyasūtra and Dharmasāstra] vor Erweiterungen und Zusätzen nicht sicher waren'⁵⁾.

This date agrees fairly closely with the one arrived at above.

It is possible that the Gṛhyaparīṣiṣṭasūtra has to be assigned to a less remote period, judging from the Vināyaka-worship, described

1) ERE II, 538, article 'Bhagavad Gītā'; cp. of the same author, 'Die Bhagavad Gītā', Leipzig 1905, p. 59. Bhandarkar (l. c. p. 13) is inclined to assign the original Gītā to a much earlier period, namely before the beginning of the 4th cent. B. C.

2) The Anugītā portion of the Aśvamedhikaparvan, chapters 53—55; Śāntiparvan 43; cp. Bhandarkar l. c. p. 34 ff.

3) Bhandarkar, l. c. p. 42 ff.

4) In this chapter there are several śloka which are also found in the Matsya Purāṇa (ed. Poona, 1907) ch. 92, namely śl. 11 and 12, cp. Baudh. Gṛps (in D) I, 16, 12—14; śl. 79 and 80, cp. I, 16, 40 and 38. Mutual borrowing is not probable. They must have had a common source.

5) Th. Bloch, Über das Gṛhya- und Dharmasūtra der Vāikhāṇasa, Leipzig 1896, p. 4.

in III, 10. According to Bhandarkar (l. c. p. 148) the cult of Vināyaka-Gaṇapati did not come into practice before the end of the 5th cent. A.D. He bases his opinion on an argumentum ex silentio: the fact that the name Vināyaka is not found in the Gupta inscriptions. An argument like this is not conclusive, but it may be right, especially as Gaṇeśa does not appear in the Mahābhārata, except in one legend in the Northern recension of the poem¹⁾.

In Baudhāyana Vināyaka is already identified with Gaṇeśa. He is called Haṣīmukha. The names which are given to the Vināyakas in the Mānavagṛhyasūtra and in Yājñavalkya do not occur here²⁾. If we admit that the Vināyaka-chapter was written after c. 600 A.D., this does not compel us to adopt the same terminus ante quem non for the whole Gṛhyaparīṣiṣṭa. As Bühler already remarked (above, p. XVII), there is a difference in style in the chapters which makes it probable that they were added by different hands at different periods.

The two chapters in verse, II, 15 and II, 21, seem to me of more recent date than the others, and II, 15 contains the reference to Kṛṣṇa. The chapter II, 22 is strikingly different from the rest in its subject-matter; it does not describe a mode of worship, but treats of several moot points in the rules of the cult, as they are set forth in the preceding Adhyāyas, citing the opinion of the teacher Śaṅkai as opposed to that of Baudhāyana. And it is in this chapter that we find the quotation from the Bhagavad Gītā, and the only reference to the conch as attribute of Viṣṇu, and to the bull as Śiva's vāhana.

There is nothing inherently impossible in the supposition that chapters like II, 13 and II, 16 (the consecration of an image of Viṣṇu and of Rudra) were written in, let us say, the 2nd century A.D., for, as I have shown above, the Linga-worship, which is mentioned here, is pre-Christian. They contain Paurāṇic Mantras, and we cannot trace the history of the Pūrāṇas, as they exist at present, beyond c. 600 A.D.; but Pūjā, and the Mantras used in it, may be pre-Christian for all we know. On the other hand, if anybody cares to argue that these chapters are of the 7th century or even later, I cannot refute this.

In these circumstances I consider it impossible to formulate any opinion concerning the age of the Gṛhyaparīṣiṣṭasūtra.

1) Cp. JRAS, 1908, 380 ff.

2) Cp. above p. XIII f., and the reference to Bhandarkar.

Pūjā.

The Pūjā described in Baudhāyana is practically the same as that used in the Purāṇas. Its origin is unknown¹⁾, likewise the period when it came into use among the Hindus. Pūjā has no place in any of the five subjects which make up the recognized contents of the Purāṇas; the chapters describing it must therefore be a late addition, which does not imply that Pūjā itself may not be of very old date. This method of worship may have existed a very long time before it was incorporated in the Purāṇas.

The number of acts of worship (*upacāras*) in Pūjā is generally given as sixteen or eighteen. There exist many versus memoriales²⁾ enumerating them; the one which seems especially to concern Baudhāyana is found in the MS which I call B, as an interpolation between BGrs. I, 1 and 2; and also, with slight variation, in D, p. 32, in a footnote to BGrs. I, 11. It runs:

āsanaḥvalhanaṃ pādyaṃ arghyaṃ ācamanaṃ tathā |
śaṇāṃ vāstropavītaṃ ca gandhapuṣpaṃ tathāiva ca ||
dhūpaṃ dīpaṃ ca naivedyaṃ punarācamanaṃ tathā |
tāmūlodvāsanaṃ ceti upacāras tu ṣoḍaśa ||

In D the two last lines are:

dhūpadīpaṃ ca naivedyaṃ pāṇīyācamanaṃ tathā |
tāmūlodvāsanaṃ ceti hy upacāras tu ṣoḍaśa ||

We do not find in Baudhāyana a description of the way in which the acts are performed, which is supposed to be known. For that reason I shall cite the oldest account of Pūjā as seen by a non-Brahmin, which is found in Ain i Akbari³⁾ (c. 1590).

"Since according to their belief, the supreme Deity can assume an elemental form without defiling the skirt of the robe of omnipotence, they first make various idols of gold and other substances

1) The native tradition concerning the origin of Pūjā is found in W. Ward, A View of the History, Literature and Religion of the Hindoos, 3rd ed., 4 vol., London 1817—'20, vol. II, p. 20: 'an imitation of the service paid to Kṛṣṇa when he used to return from tending the cattle.'

2) Apte, Sanskrit Dict. s. v. ṣoḍaśopacārāḥ and aṣṭadaśopacārāḥ. This last verse occurs also in the Vāchaspathya of Tārānāth Tarkavachaspathi, s. v. upacāra. In a slightly different form the 18 upacāras are enumerated in the Catalogue of the Skr. MSS. in the Gov. Or. MSS. Library, Madras, vol. XVI, p. 6239: a quotation from the Haritilīkāvratkalpāḥ.

3) Vol. III, p. 279, transl. Blochmann and Jarrett, Calcutta 1873—1895. The passage is quoted by W. Ward, A View, etc., vol. I, introd. p. LXVI ff., from a transl. in extracts by Francis Gladwin, London 1800.

to represent this ideal and gradually withdrawing the mind from this material worship, they become meditatively absorbed in the ocean of His mysterious Being. Sixteen ceremonies conduce to this end. After the performance of the Homa and Sandhyā obligations, the devotee sits down facing the east or north, and taking up a little rice and water sprinkles (the idol) with the intention of beginning the worship of God. Then follows the Kālāśa-pūjā or pitcher-worship¹⁾. The water of the pitcher which is required for the ceremony is venerated in a special manner²⁾. He next performs the Śaikhā-pūjā³⁾, wherein the white shell is venerated which is filled with water to be poured over the idol. Next follows the Ghaṇṭā-pūjā⁴⁾, in which the gong is plastered with sandalwood unguent and worshipped. When these are concluded, he sprinkles a little rice with the intention of soliciting the manifestation of the deity. Such is the first of the sixteen ceremonies.

(2) The intention is made that the prayer of the supplicant may be accepted. A throne of metal or other substance is placed as a seat for the deity⁵⁾.

(3) He pours water into a vessel that he may wash his feet when he comes, it being the custom of the country to wash the feet of superiors when they enter a house⁶⁾.

(4) He throws down water thrice on the ground to represent the rinsing of the mouth by that mystical being, as it is also a custom of this country among the more refined classes to offer this service to a superior before meal-time⁷⁾.

(5) Sandal, flowers, betel, and rice are thrown into water and thus offered⁸⁾.

(6) The idol is lifted up with its seat and carried to another place. With the right hand a white conch-shell is held while with the left a gong is struck and the water is poured over the idol which is then washed⁹⁾.

(7) The idol is then dried with a cloth and placed upon a throne and it is dressed in such costly robes as circumstances can furnish¹⁰⁾.

(8) It is then invested with the sacred string¹¹⁾.

1) Cp. infra II, 15.

2) A twig of each of the following sacred trees: Ficus religiosa, Ficus indica, Ficus glomerata, Mimosa alba and the Mangifera indica are placed in the pitcher of water as an oblation. (Note of the translator).

3) Not mentioned in Baudhāyana.

5) āsana.

6) pādya.

7) ācamana.

8) vālūka.

9) arghya.

10) snāna.

11) upavīta.

- (9) The sectarian mark is next made in twelve places with sandal ¹⁾.
 (10) Flowers and leaves are then strewn over it ²⁾.
 (11) It is fumigated with perfumes ³⁾.
 (12) A lamp is lit with clarified butter ⁴⁾.
 (13) Food according to ability is then placed on a table before the idol, which is then distributed to people as the idol's leavings ⁵⁾.
 (14) Is the *Namas-kāra* which is a posture of supplication. He repeats the praises of God with heart and tongue and falls prostrate with his whole body like a staff. This prostration is called *danda-vat* (staff-like); he so prostrates himself that eight of his limbs touch the earth, — the two knees, the two hands, the forehead, the nose, and the right and left cheeks. This is called *sāstāṅga*, (eight members). Many perform these two obeisances in supplication before the great.
 (15) Circumambulating the idol several times ⁶⁾.
 (16) Standing like a slave before it, and taking leave ⁷⁾.

In each of these ceremonies, prayers are repeated and particular acts are performed. Some consider only five of these ceremonies from the 7th to the 13th, as imperative, others practise more; except a Śūdra and a *Sannyāsin*, all others perform this worship thrice daily."

Of the modern descriptions of Pūjā the best is that of the Liṅga-pūjā in the temple of Rāmeśvaram in South India, by J. Burgess (IA, 1883 (XII), p. 315). Less circumstantial accounts are found in: Monier Williams, *Brāhmanism and Hinduism*, p. 415; Dubois, *Hindu Manners, Customs and Ceremonies*, p. 419; Rev. Ishuree Dass, *Domestic manners and customs of the Hindoos of Northern India*, Benares, 1866, p. 76 ff.; A. Avalon, *Tantra of the Great Liberation* (Mahānirvāṇa Tantra), Introd. p. xcvii.

The invocation (*āvāhana*) and the dismissal (*visarjana*, *udvāsana*) are unnecessary, according to the Gṛhyaparīśiṣṭa ⁸⁾, in cases where there is a permanent image or Liṅga, i. e. one not specially made

1) *gandha*. Sectarial marks (*tilaka*) were probably unknown in the time of the Gṛhyaparīśiṣṭa. The act in Baudhāyana must have consisted in some fragrant sandalwood-paste being rubbed on the idol.

2) *pūṣpa*.

3) *dhūpa*.

4) *dīpa*.

5) *naivedya*.

6) *pradakṣiṇā*.

7) *udvāsana*.

8) Cp. II, 14, end; II, 17, end; II, 18: 11. 18.

for a given occasion only. This touches the thorny question whether the adoration of images by the Hindus should be called idolatry or not. The modern Hindus generally will not have it given that name, e. g. Manmatha Nath Dutt, *A prose English Translation of Agnipurāṇam*, Calcutta, 1903, Vol. I, p. 98 note: "These two peculiar religious rites [i. e. āvāhana and visarjana] distinctly show that the Hindus do not worship the idol but the spirit which they temporarily invoke in that idol." From the passages in Baudhāyana it is clear that there certainly are occasions when the deity is considered to inhabit the image or the Liṅga permanently. Crooke (ERE VI, 709 f.) discusses the question of idolatry, and quotes from Wright, *History of Nepal*, 127: "In Nepal, while the idol of Grāmadevī Jayabhāgēśvārī is being re-painted, the spirit of the deity is extracted and kept in a jar until the work is finished, when it is restored to its abode." Here we have the same idea.

Mantras.

The Mantras in the Gṛhyaparīśiṣṭa are of three kinds. Most of them are Vedic, taken either from the Sāmhitā, the Brāhmaṇa, and the Āraṇyaka of the Taittirīyas, the school to which Baudhāyana belongs, or, in some cases, from other Vedas. Then they are generally given in full, not as pratika ¹⁾.

A few seem to have been taken from Upaniṣads, but I have not been able to locate them ²⁾.

The rest of the Mantras is Paurāṇic. A peculiarity of the Paurāṇic Mantras is that, unlike the Vedic Mantras, they are much subject to alteration. They are rarely found twice in exactly the same form. This is due to the fact that the Paurāṇic mode of worship was not based upon a sacred and unchangeable body of literature, like the Veda. Some of the Mantras I have been able to locate in one or more Purāṇas. It seemed useless, however, to try to trace them all, or to give all references which I found, as in no case the occurrence of a Mantra both in Baudhāyana and in a Purāṇa implies mutual borrowing.

1) I have given a translation of the unabridged Mantras only; to translate the pratikas I considered unnecessary.

2) Thus 'prajāvana dhātṛyaed brahma', II, 13: 2. 19. The phrase is not given in Bloomfield's Vedic Concordance, or in J. A. Jacob, *Upaniṣadvākya-kōśāḥ*, A Concordance to the Principal Upaniṣads and Bhagavadgītā, Bombay, 1891.

The Gṛhyaritual according to Baudhāyana.

For the Gṛhyaritual the Gṛhyaparīśiṣṭasūtra constantly refers to the Gṛhyasūtra, in terms like *devayajanollekhanaprobhṛty āgṛīnu-khāt kṛtvā* II, 13:2.6; *svīṣṭakṛtyrobhṛti siddham ā dhenuvarapradānāt* III, 6:17.23, etc. I shall give here the regular paradigm of sacrifice according to Baudhāyana, as his terminology differs in some respects from that used by the other Gṛhyasūtras.

devayajanollekhanam. The place of sacrifice is prepared; it is marked off by drawing three lines on the ground, etc.

agṛīnanthanam. Fire is produced by friction.

agṛīparīcārāḥ. Darbha grass is strewn round the fire, etc.

pātrasaṃsādanam. The required sacrificial vessels are placed ready etc.

pavitrakaraṇam. Consecration of the two pavitras, the blades of

Darbha grass used as strainers, by means of which the water and the clarified butter are purified.

idhmāprokṣanam. The fuel is sprinkled with water.

praviṭṭāpṛṇayanam. A vessel with water is carried towards the east, and placed north of the sacrificial fire. It is left standing there till the end of the sacrifice (v. infra).

ājyasamskāraḥ. The clarified butter (*ājya*) is prepared for the two ājya-portions (*ājyabhāga*).

agṛīparīdhānam. The three *parīdhis* (pegs) are laid round the fire, one to the south, one to the west, and one to the north.

agṛīparīśecanam. Water is sprinkled round the fire.

ājhārau. Two jets of clarified butter are poured out crosswise into the fire.

agṛīnuśukam. Consisting of twelve oblations of ājya, offered with certain verses and yajūṃsi, with *svāhā* at the end. Then follows the central point, which varies in every ceremony according to the circumstances. It consists of:

pradhānāhomah, the principal oblations, with eventually *upāhomah*, additional oblations.

In every sacrifice the following oblations are 'tantra', i. e. belonging to the regular paradigm:

śāntiḥ with the *jaya-abhyātāna-* and *rāśṭrābhy-*Mantras and verses,

the *āmātyahomāḥ*,

the *prajāpatyahomah* and

the *saṃviśākye tūhitiḥ* (oblation to Agni Svīṣṭakṛt').

agṛīparīśecanam, with the same yajūṃsi as before, but not in the same order (*ūhena*).

praviṭṭāpṛṇayanam. The *praviṭā* water is poured out in the direction of the diśas (cardinal points; v. supra).

varadānam. A *dhenuvaca* is given, i. e. a milchcow, to be chosen from the herd of the sacrificer by the priest who performed the sacrifice for him.

Cp. Baudh. Gṛhs. I, 3 and 4 (in D); Hir. Gṛhs. I, 1, 6—2, 13, (SBE, XXX, 138 ff.); Āp. Gṛhs. I, 12—II, 8 (SBE p. c. p. 252 ff.).

The Text.

The great number of variants shows that the text must have suffered considerably in course of time. Some passages (notably III, 10, end, and IV, 2:5.8 ff.) are even untranslatable. This is also the case with the whole of ch. II, 21; here the text is probably correct, but I can hardly make any sense out of it. In nothing variants I have probably erred on the safe side, i. e. of giving too many.

Words hitherto unknown (e. g. *kutsa*, III, 9:20.18) are scarce in the Gṛhyaparīśiṣṭa. In Valkh. Gṛhs. (IV, 11) we meet the word *ādāva*, explained as 'water', and *praviṭhi*, a technical term for one of the jars used in sacrifice.

For the translation of the many stereotyped phrases I have been greatly assisted by Bühler's translation of the Baudh. Dharmasāstra in SBE XIV.

The old form *denyai* (dative pro genetivo) occurs III, 5:16.23; likewise *redyai* (IV, 2:24.6). Cp. Oeland, Über das rituelle sūtra des Baudhāyana, Abh. f. d. K. des Morg. XII, part 1, p. 45.

Instead of *vyābṛtībhiḥ* the MSS regularly write *vyābṛtibhiḥ*. This form is also the usual one in the other work of Baudhāyana, e. g. the Śrautasūtra; likewise in many Pūrāṇas.

To add a list of Mantrapratikas I considered unnecessary in an edition consisting of selections, like this.

Abbreviations.

BDh	Baudhāyana Dharmasāstra.
Bḡṛhs	Baudhāyana Ḡṛhyasūtra.
Bḡṛps	Baudhāyana Ḡṛhyaparīṣiṣṭisūtra.
ERE	Encyclopedia of Religion and Ethics.
IA	Indian Antiquary.
JRAS	Journal of the Royal Asiatic Society.
Kaus. Br.	Kausītaki Brāhmaṇa.
MBh	Mahābhārata.
Muir, OST	Muir, Original Sanskrit Texts.
PW	Sanskrit Wörterbuch, Böhtlingk und Roth, Petersburg.
RV	Rig Veda.
SBE	Sacred Books of the East.
ŚB	Śatapatha Brāhmaṇa.
TA	Taittirīya Āraṇyaka.
TB	Taittirīya Brāhmaṇa.
TS	Taittirīya Saṃhitā.
VS	Vājasaneyi Saṃhitā.
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft.

BAUDHĀYANAGṚHYAPARISIṢṬASŪTRAM

PRAŚNA II.

Adhyāya 13.

abhāto viṣṇupratiṣṭhākālpaṃ vyākhyāsyāmo | dvādaśyām ekāda-
śyām śroṇāyām vā yāni cānyāni śubhanakṣatrāṇi teṣu pūr-
vedyur eva yugmān brāhmaṇān annena parivīṣya puṇyāṇaṃ svasty
rddhim itī vācayivā samāgatāyām niśāyām kapilāpāñcagavyena
śahiraṇyayavadūrvāṇākurāśvattāpālāsopariṇena suvarṇopadhātāṃ pra-
tikṛtiṃ kṛtvābhīṣiṇceaty āpo hi śīṭhā mayobhava itī tieṇbir hira-
ṇyavarṇāḥ śucayaḥ pāvaka itī catasṛbhīḥ pavamānāḥ suvarjāna ity
etenānuvākena vyākṛtibhiḥ | puṣpāpālākṣatamiśrayavadūrvāṇākurāṃ
pādapiṭhe nīkṣipātīdaṃ viṣṇur vi cakrama itī | pratiseraṃ badhnāti
rakṣohanaṃ vājinam ity | athaināṃ naditāṭākāhṛadanirjharasaraśīr-
thānāṃ anyatameṣv ahatena vāsasā kuśabandhamālyam ācchādyādhi-
śayaty ava te heḍa ud uttamam ity | atha śvo bhūte snātṛvāḥakavāsasā
catvāro brāhmaṇāḥ pratimāṃ utthāpayeyur uttiṣṭha brāhmaṇas pata
ity | atha śucan deśe samavasthāpya

gāyatrīyā ḡṛhya gomūtram gandhadvāreṇi gomayam | 15

āpyāyasveṇi ca kṣīram dadhikṛtvṇeti vai dadhi | .

śukram asi jyotiṣ asīty ājyam devasya tveṇi kuśodakam ||

ity etat pañcagavyam nāmātrāha

kapilāyā varam kṣīram śvetāyās ca varam dadhi |

raktāyās tu ḡṛyam śreṣṭhaṃ śeṣau śabalaḥkṛṣṇayoḥ || 20

1. Adhyāya 13 is wanting in J. — ekādaśyām om. BM. 2. vā om. M.
The reading of the other MSS presupposes a second name of a nakṣatra.
Cp. the beginning of the Rudrapratiṣṭhākālpa (II, 16). 5. sa om. BBe TNS.
— yava om. T. — °opadhānaṃ DMt. 8. vyākṛtibhis ca D. — °mīśair
yava° D. — yava om. M. 9. pūdayor BBe TMG. — ābadhnāti D.
10. vājinam ā jigharṇi itī D. 11. kuśabaddhamālyam T, kuśagandhamāl-
yam BBe, kuśabaddhamālām MG. — ācchādyādhiśayaty D, ācchādyādhiśīrya
BBe. 17. asi jyotiṣ om. BBe. — devasya tvā kuśodakam D. 19. palam
Be instead of varam. 20. Thus D; raktāyāsnahasanyuktam BBe TMG.
Cp. the Rudrapratiṣṭhākālpa.

- ity! etena vo rajanam iti snāpēyati! sampralāśaktadiraḥliṅśvat-
 thavikāṅkātanyagrodhapanasāmraśiṅsodumbatūṇam sarvayājñikavṛk-
 śāṇāṇam carmakāṣayakalāśenābhīṣiṇīcay aśvatthe vo nīśadanam ity
 etena! manimuktāpravāḥajātātāmāṇām apsu nimagnāṇām pūṇa-
 5 kalāśenābhīṣiṇīceti hiraṇyavarṇā itī pūrvoktena! hiraṇyena tejasa
 cakṣur vimocayet tejo 'sity! atha devayajanollekanaprabhṛty āgni-
 mukhaḥ kṛtvā pakvāḥ juhoṭi viṣṇor nu kaṁ paro mātrayeti dvā-
 bhyaṁ! puruṣasūktenāyūḥuṭir juhuyād idam viṣṇur vi cakrama itī
 pādāyolḥ spṛśet! punas tenaivāyūḥuṭir juhuyād viṣṇor nu kaṁ itī
 10 nābhīdeśe spṛśet! punas tenaivāyūḥuṭir juhuyād ato devā avantu na
 itī murdhi spṛśet! punas tenaivāyūḥuṭir juhuyād atha sarvāṅgam
 upasṛśet pauruṣeṇa sūktena! homanta ud u tyaṁ jātavedasam ity
 utthāpṛya śāktunena sūktena devālayaṁ praveśya manimuktāpravāḥa-
 15 suvarṇarajātāni pādapiṭhe nidhāyāto devā avantu na itī viṣṇuṁ
 sūbhāpāyēd! atha gandhāpūspadhūpādīpāny ākāśomuktāni kṛtvopot-
 thāyāvāhanaṁ karoti praṇavayuktayājñihir vyastāḥ samastāis
 coṇ bhūḥ puruṣam āvāhāyāny oṇ bhuvāḥ puruṣam āvāhāyāny
 oṇ suvāḥ puruṣam āvāhāyāny oṇ bhūr bhuvāḥ suvāḥ puruṣam
 āvāhāyānīty āvāḥya ratnāmbukalāśenābhīṣiṇīceti! praṇaveṇa dhārayed
 20 brahmeti yijñāyate! praṇaveṇa kūrcaṁ dadāti! dīrṇvāviṣṇupādāśya-
 mākapadmapatrakalāśeṇa pādyaṁ dadāty! elāvalanāgataḥkolakarpūṇa-
 mīstrakalāśenācamanīyaṁ dadāty! āpāḥ kṣīraṁ kuśāgrāis cākṣetair
 yavataṇḍulair yavaiḥ siddhārthakais caivārghyaṁ dadātīmā āpāḥ
 śivāḥ śivātāmāḥ pūtāḥ pūtātāmā medhyā medhyātāmā arghyaś tā
 25 juṣantāṁ pratiḥgṛhṇantāṁ pratiḥgṛhṇātu bhāgavān mahāvīṣṇur viṣṇave
 nama itī pādyaṁ ācamanīyaṁ arghyaṁ dadātīdanṁ viṣṇur vi cakrama
 itī prātisaraṇ viśraṇṣayati! devatāṇaṁ namaskṛtytāḥa gandhaṁ dadāti!
 ime gandhāḥ śubhā divyāḥ sarvagandhair alamkṛtāḥ |
 pūtā brahmapavitṛeṇa pūtāḥ sūryasya rāśmibhiḥ ||
 30 pratiḥgṛhṇātāṁ pratiḥgṛhṇātu bhāgavān mahāvīṣṇur viṣṇave nama
 itī! mālyāṇaṁ dadāti!

4. etenānuvākena D. — kāmaraṇajātānām MG. 5. hiraṇyavarṇām itī nava-
 cena D. 7. viṣṇor nu kaṁ itī puronuvākyam anteya paro mātrayē itī
 yājñayā juhoṭi D. — pakvāḥ ... dvābhyaṁ om. BBe. 8. atha puruṣa° D. —
 upajuhoti D. 11. jāmni Be. — upajuhuyati T. 12. spṛśet D. — upasṛśet
 atha T. 13. devaṁ svālayaṁ B Be TMG. 20. viṣṇukṛtāni MG, viṣṇu-
 kṛtāna DNS, viṣṇupatī (7) T, viṣṇuparṇa (7) B. 21. tatkoḷa MGT, kam-
 koḷa B Be. 22. āpa M. — āpāḥ must have been used here as accusative.
Ohler examples PV, V, p. 1003. — kṣīra B Be DTM. 23. yavaiḥ om. D. —
 cārghyaṁ D. — dadād B Be. 24. śivāḥ om. B Be, śāntiś śivāś D.
 25. juṣantāṁ TMG. — pratiḥgṛhṇātām B Be TMG. 26. T om. pādyaṁ
 nama itī (1. 30). 27. 'kṛtvātha D, atha om. MG. — gandhāṇa G.

- ime mālyāḥ śubhā divyāḥ sarvamaḥyair alamkṛtāḥ |
 pūtā brahmapavitṛeṇa pūtāḥ sūryasya rāśmibhiḥ ||
 pratiḥgṛhṇātāṁ pratiḥgṛhṇātu bhāgavān mahāvīṣṇur viṣṇave nama
 itī! puspāṇaṁ dadāti!
 ime puspāḥ śubhā divyāḥ sarvapuṣpair alamkṛtāḥ |
 5 pūtā brahmapavitṛeṇa pūtāḥ sūryasya rāśmibhiḥ ||
 pratiḥgṛhṇātāṁ pratiḥgṛhṇātu bhāgavān mahāvīṣṇur viṣṇave nama
 itī! dhūpaṇaṁ dadāti!

- vanaśpatīraso dhūpo dhūpādhyo dhūpa uttamah |
 āghreyāḥ sarvabhūtāṇāṁ dhūpo 'yaṁ pratiḥgṛhṇātām ||
 10 pratiḥgṛhṇātu bhāgavān mahāvīṣṇur viṣṇave nama itī! dipaṇaṁ dadāti!
 jyotiḥ śukraṇ ca tejaś ca devānāṁ satatāṁ priyaḥ |
 bhāsvaraḥ sarvabhūtāṇāṁ dipo 'yaṁ pratiḥgṛhṇātām ||
 pratiḥgṛhṇātu bhāgavān mahāvīṣṇur viṣṇave nama ity! atha dvādaśa-
 nāmābhīḥ puspāḥ dadāt! tair eva tarpaṇaṁ kṛtvā kṛsaraṁ pāyasaṁ 15
 guḷodanaṁ harīrodanaṁ itī haviṅsi! pavitraṁ te vītātām itī pāya-
 saṁ nivedayed! gṛhṛtāpūtaṁ pūrṇasārvāṇaṁ guḷodanaṁ nivedayet!
 kṛsaramiśraṁ ājyaṁ juhuyād! vasudevāya svāhā śaṅkarsaṇyāya svāhā
 pradūmānyā svāhā aniruddhāya svāhā śaṅkarsaṇyāya svāhā
 sarasvatyaī svāhā pūstyai svāhā viṣṇave svāhā! viṣṇor nu kaṁ! tad 20
 asya priyaṁ! pra tad viṣṇuḥ! paro mātraya! vi cakrame! trir deva
 itī! dvādaśanāmābhīḥ annuṣmai svāhānuṣmai svāhēti! svīṣṭākrī-
 prabhṛti siddham ā dhenuvarapradānāt! atha sarveṣāṁ haviṣāṁ
 balim upaharati!

- tvām ekam ādyam puruṣaṁ purātānaṁ | nārāyaṇaṁ viśvasyaṁ 25
 yajāmāhe ||
 tvam eva yajño vihito vidheyas | tvam ātmanātman pratiḥgṛhṇiṣva
 havyam || ity!

- athāgreṇāgnim aśvatthaparṇeṣu hutaseṣaṁ nidadhāti bhūr bhuvāḥ
 suvar om itī! dvīs cetur vā pradākṣiṇāṇaṁ sahāgnīṇaṁ parikṛtāmāti! 30
 viśvabhūje namaḥ sarvabhūje namo ātmane namaḥ paramātmāne
 nama itī! brahmacārī gṛhastho vā dvādaśa brāhmaṇāṇaṁ saṁyātāṇa
 harīrodanaṁ bhojayet! samīśṭhate praiṣṭhāvīdhīh.

5. T *abbrev. the Mantra.* 9. dhūpebhyo B Be DT. 10. āghṛtāṇaḥ B Be. —
 sarvadevānāṁ D. 11. pratiḥgṛhṇātām pratiḥgṛhṇātu D. *Thus also* l. 14. — atha
 dipaṇaṁ D. 12. śukraś ca D. 13. bhāśkarsas MG, prabhākarah B Be T.
 15. tarpaṇāni B Be DMG — kṛsaraṁ Be, kṛsaraṇyāṣguḷodanaṁ D, guḷo-
 danaṁ BG (*thus always*). 18. kṛsaramiśrāyāḥ M, kṛsaraṇaṁ tīlamiśraṁ
 ājyaṁ D, kṛsaraṁ ājyamīśraṁ B Be. 19. iśānyai D. 20. pūṣṇe TMG. —
 puruṣasūktena viṣṇor D. 22. dvādaśabhīḥ nāmādehyair TMG. 23. sarva-
 haviṣāṁ B Be D. 30. sṛgeṇiṇi D. 32. D *adds*: sarvātmāne namaḥ.
 33. bhojayed ācūryāṇguḷiyakam kuṇḍaladvayaṁ vasīrāyugmenācūryam
 pūjayed ācūryāya gṛh tīro dadāyān mahāṇsi śreyāṇsi prāṇoṭi sarvāṇa kāmāṇa

Adhyāya 14.

athāto mahāpurusaśyāharahaḥ paricaśyāvīdhiṃ vyākhyāyāmāḥ |
 snātāḥ śuciḥ śucau same dese gomayenopalīya prakṛtiṃ kṛtvākṣata-
 puspaiḥ yathāśābham arcayitvā sāha puspodakena mahāpuruṣam āva-
 hayed oṃ bhūḥ puruṣam āvāhayaṃy oṃ bhuvāḥ puruṣam āvāhayaṃy
 5 oṃ suvah puruṣam āvāhayaṃy oṃ bhūr bhuvah suvah puruṣam
 āvāhayaṃy āvāhayaṃy bhagavān mahāpuruṣa iti | kusair asanaṃ
 dadyāt | sāvitrīyā pātram abhimantrīya prākṣālyā tirah pavitram apa-
 ānīya punas tenaivāpo 'bhimantrīya sāha pavitreṇādītyaṃ darśayed
 om ity ā tamitoḥ | tāsāṃ trīṇi padā vi cakrama itī padyaṃ dadyād |
 10 atha vyāhṛtibhir nirmālyāṃ vyāpohayedāṃ viṣṇur vī cakrama ity
 arghyaṃ dadyād | divo vā viṣṇāv ity ācamanīyaṃ | athainaṃ snāpa-
 yaty āpo hi śīhā mayobhuva itī tīrthir hiraṇyavarīṇā śucayaḥ
 pāvākā itī cakaśbhiḥ pavamānāḥ suvarjāna ity etenānuvākēna brāhma-
 jāññānaṃ vāmadevarcā yajuh pavitreṇety | athāddhis tarpayātī keśa-
 15 vāṃ tarpayāmi nārāyaṇaṃ tarpayāmi mādhaveṇaṃ tarpayāmi govindaṃ
 tarpayāmi viṣṇuṃ tarpayāmi mādhusudanaṃ tarpayāmi trivikramaṃ
 tarpayāmi vāmadevaṃ tarpayāmi śrīdharaṃ tarpayāmi hṣīkṣaṇaṃ
 tarpayāmi padmanābhaṃ tarpayāmi dāmodaraṃ tarpayāmi etair
 eva nāmadheyais tarpayitvā vyāhṛtibhiḥ pradakṣiṇam udakam pari-
 20 śūcya prāṇaveṇa vāso dadātī sāvitrīyā yajñōpavītam idaṃ viṣṇur vī
 cakrama ity ācamanīyaṃ gandhadvārām itī gandham itvātīty akṣetaṃ
 tad viṣṇor itī puspaiḥ sāvitrīyā dhūpaṃ ud dīpyasveti dīpaṃ devasya
 tveit havirivedanam | athāsmāi dvādaśanāmābhiḥ puspāni dadyāt |
 trīṇi padā vi cakrama itī pratipadaṃ dadyāt sumṛṭikā bhavantu na
 25 ity antenāśhainaṃ vaiṣṇavibhir ṛgyajuhśmāśharavābhiḥ stutibhiḥ stut-
 avāpnoti samṛtiśhate (viṣṇu° Be) pratiśhāvidhiḥ B Be. — viṣṇupratiśhā-
 vidhiḥ D Be.
 2. devasya prakṛtiṃ D. 3. bhagavantam āvāhayed B Be MG. 6. āvāha-
 yāmy om āyātu B Be, ity āvāhya om. B Be M. 7. D adds after dadyāt:
 bhagavato 'yaṃ kūrvo darbhamaṃyas trivīd dharitas suvarjānamāyasa
 itī. — āha sāvitrīyā pātram adbhīḥ prakṣālyā D. 8. apo om. B; tenai-
 vāsv abhimantrīya TMGB. — sapavitreṇā° D. 9. dadātī D. 10. nirmāli-
 yaṃ apolīya B Be G. — vī cakrama om. B Be. 14. The series of names
 only in B Be (the same series BGhs I, 14, 17) — keśāvaṃ tarpayāmi (ity
 adī TMG) dvādaśanāmābheyais tarpayitvā (tarpayitvā om. D) vyāhṛtibhiḥ
 DTMG. 21. ācamanīyaṃ om. T, arghyaṃ G. — ācamanīyaṃ gandhadvār-
 ām itī om. M B Be. — gandham dadyād itvā° B Be. — The text is corrupt.
 I have followed the reading of D: ācamanīyaṃ. The succession of the upacāras
 then is similar to that in II, 18, p. 11. 25 ff. The Mantra to be used with
 ācamana, however, is not 'idaṃ viṣṇur vī cakrame' but 'divo vā viṣṇau'
 (1. 14). 23. dadātī TMG. 24. ity etena M Be, enaṃ vā (?) B.
 25. śharavābhīstunvanti T.

vanti | vyāhṛtibhiḥ puruṣam udvāśayed oṃ bhūḥ puruṣam udvāśayaṃy
 oṃ bhuvāḥ puruṣam udvāśayaṃy oṃ suvah puruṣam udvāśayaṃy
 oṃ bhūr bhuvah suvah puruṣam udvāśayaṃy oṃ prajātu bhagavān
 mahāpuruṣa iti | pratimāśhāneśv āvāhatośarjānavarjāṃ sarvaṃ samā-
 naṃ mahat svastīyanaṃ ity ācākṣata ity āha bhagavān baudhāyanaḥ. 5

Adhyāya 15.

athātāḥ saṃpravaṇakṣāmi viṣṇoḥ snapeṇam uttamam |
 prāsādasṛḡgrato vidvān kuryāt snapeṇamaṇḍapam || 1
 maṇḍapasya ca madhye tu vedikāṃ saṃprakalpayet |
 acalapratiśhīto yatra devas tatra na vedikā || 2
 tasyāḥ samipe tatsthāne kalāsasthānaṃ uttamaṃ |
 saṅkhyā ca nava teṣāṃ tu sthāpanaṃ prāṇaveṇa tu || 3
 yat kiṃ cit kriyate cātra prāṇaveṇaiva kalhyate |
 sthāpanaṃ kalāsānāṃ tu prāḡdīdy aśānaṃ antatāḥ || 4
 etenaiva kṛameṇātra sarvaṃ karma vidhīyate |
 navamaṃ kalāśaṃ madhye sthāpayed antato buddhaḥ || 5
 kūrveṣu sthāpayet sarvān vrīhiprasthashtīyeṣu ca |
 vrīhayaḥ śālayaḥ proktāḥ kalāsasthāpāne buddhaiḥ || 6
 teṣāṃ abhāve yat kiṃ cid grāmyaṃ dhānyam ihocyate |
 pūrāyet kalāśaṃ sarvān śuddhasphaṭīkasanibhañ || 7
 jalais tu madhyamaṃ tatra pañcagavyena purāyet |
 kūrveṇ nidhāya sarveṣu śarṭvair apidhāya ca || 8
 arikṭair eva kartavyā śarṭvair navābhiḥ sadā |
 apidhānakriyā teṣāṃ śālijair eva taṇḍulañ || 9
 arcayet kalāśaṃ sarvān gandhapuṣpādibhiḥ kṛmāt |
 prāpte muhūrta āvāhya paramātmānaṃ ātmavān || 10
 pūrvoḥktavidhināvāhya devam ānīya vedikām |
 arcayitvā tatś caivam akṣetair eva sarvātāḥ || 11
 ānīnaṃ vedikāyāṃ tu gomayenāpareṇa tu |
 upalīpte 'kṣatāñ kṛtne śālibhir vrīhibhis ca tat || 12
 prāṇmukhaṃ devam āśīnaṃ samnidadhāt tu takṣaṇam |
 tattraiva tv acalasthāne na cāvāhanaṃ isyate || 13

1. udvāśayāmi ity śālibhiḥ prayātū bhagavān mahāpuruṣaḥ kṣemāya vijā-
 yāya punasandarsanāya ca itī D. 4. āvāhanodvāśanavarjāṃ ity āha B Be,
 āvāhanodvāśanavarjāṃ aharahas tv ācākṣata ity āha D. 13. prāḡdīśānaṃ
 D, eśānaṃ MG. 16. vrīhiprasthe sthīyeṣu TMG. 18. ihocyate D.
 24. kūrveṇ TMG. — vidhāya B Be. 22. kartavyaḥ D. 27. tato viṣṇuṃ
 arcetair eva sarvātāḥ D. 29. kṛtrāis TMG. — ca tan B Be TMG. 30. tatāḥ
 kṣaṇāt D.

- tattraiva nityasamnidhyād devasya paramātmāṇāḥ |
 āśanādi kramād dadyāt sūktāṇ pauruṣaṁ śāśitāḥ || 14
 tatāḥ kalāśaṁ śāḍēya kuryāt snāpanaṁ śāśitāḥ |
 mantrā eke tu mantrayāḥ snāpane paramātmāṇāḥ || 15
 vaiśṇavaṁ sūktāṁ āpo hi hiraṇyēti ca sapṭakam |
 pavamānānuvākāṁ ca sarve sādharāṇāḥ smṛitīḥ || 16
 anukramamitrāṇ yāt kiṁ cin na gṛhṇīyāt tato buddhāḥ |
 anena vidhivāt kṛtvā snāpanaṁ puruṣasya tu || 17
 datvā pāyasam annaṁ tu śeṣaṁ paṭisaṁpāyēt |
 nityadevārcane yāt syāt kalāśasnāpanasya vai || 18
 snāpanasya trayaś cōktā brahmañājñānamantṛatāḥ |
 vāmadevyaṁ tatāḥ kuryāt pavitraṁ yejusaś ca yāt || 19
 pavamānaś ca nityaḥ syād etat sarvaṁ samāpāyēt |
 viśuvāyanaśaikṛāntau candraśūryagrahe tatāḥ || 20
 arcānyāś ca vicchede kadācit kalāto bhavēt |
 upagṛhāte 'pi cānyasmin duḥsvapne tu bhayaṅkare || 21
 ādyaṁ tu snāpanaṁ kuryāt sarvaśāntir bhaviṣyati |
 ayaṁ cotsavaṁ kuryān mūyate sarvapāśakāḥ || 22
 ihāloke paratrāpi sūkham evāśya vārdhate |
 paścād viśnoś ca sēvyajyam eṭity atra na saṁśayaḥ |
 jagaddhitāya kṛṣṇāya snāpanaṁ kṛtvān hi yaḥ || 23
 ity āha bhāgavatān bāudhāyaṇāḥ |

Adhyāya 16.

- athāto rudrapraśiṣṭhākalpaṇ vyākhyāsyāmaś | catuṛthyāṁ aṣṭam-
 yāṁ ārdhrāyāṁ apēdbharaṇyāṁ vā yāni cānyāni śulhanakṣatṛāṇi teṣu
 25 pūrvedyur eva yugmaṇ brāhmaṇāṇ annena pavivāṣya pūyāḥ
 svasty rddhim itī vācayivā samāgātāyāṁ niṣṭyāṇ kapilāpāñcaga-
 vyena sahirāṇyavāvadūrvāṇīkuruśvatthaparalāśapārṇena suvarṇopadhā-
 nāṁ prāñkṛtiṁ kṛtvābhīṣiṇcāty āpo hi śthā mayobhava itī tispṛhir
 hiraṇyavarṇāḥ śūcayaḥ pāvakaḥ itī catasṛbhīḥ pavamānāḥ suvarjāna
 30 ity etenānuvākēna vyākṛitibhiḥ | puṣpaphalākṣatamiśṛayavādūrvān-
 kurāṇ pādapiṭhe mīkṣipati namaś te rudra mānyava itī | prajisaraṇaṁ
1. *Beginning of J.* 3. snāpanam T. 4. snāpane J. 6. ānuvākāś ca
 B Be J. — sarva TMG. 7. kiś cin DMG. 9. śeṣe B. 10. nitye devā-
 rcane MG. — kalāśasthāpanasya vai BBe, kalāśasthāpanaṁ tu vai TMG,
 kalāśasṁpāpanam tu vai D. 13. *Instead of this line D repeats śl.* 16, b.
 15. kalābhedataḥ D. 16. upagṛhāteṣu cānyāsu (cānyesu M) MG, yānyasmin D.
 24. vā catuṛdāśyāṁ vā yāni D. 27. °opadhānaṁ DTMG. 30. vyākṛitibhiś
 ca D. — puṣpākṣataphalamīśṛa MG, puṣpaphalayaṛvākṣatamiśṛa° BBe, phala-
 puṣpayaṛvākṣatamiśṛa J.

- bodhnāti rakṣohāṇaṇ vājinam ity | aha nadīvātīkahradaṇṇirjharase-
 rasīrthānām anyatameṣv ahateṇa vāsasaḥ kuśabandham ācchēdyādhi-
 vasaṇaty aya te heḍa ud uttamam ity | aha śvo bhūte snātā
 abhāvāśasaś catvāro brāhmaṇāḥ prēṭimām utthāpayeyur uttiṣṭha
 brahmaṇas pata ity | aha śūcau deśe samavasthāpya
 5 gāyatrīyā gṛhya gomūtraṁ gandhadvāreṇi gomayaṁ |
 āpyāśaveṇi ca kṣīraṁ dadhīkṛāṇeti vai dadhi |
 śukṛam asi jyoṭir asīty ājyaṁ devasya tveī kuśodakam ||
 ity etat pañcagavyaṇ nāmāntṛāha
- kapilāyā varāṇ kṣīraṇ śvetēyāś ca varāṇ dadhi |
 rakṭāyā varāṇ ājyaṇ vai śeṣaḥ śābalaḥkṛṣṇaṇoḥ || ity |
 etena namaś te astu dhanvana ity aṣṭābhīḥ snāpayati | sāmipalāśa-
 khadīrabhīvāśvatthavīkaṇkatānyagrodhāpanasāmraśīrjodumbarasarya-
 yājñīkavṛkṣāṇām carmakāśyākāśenābhīṣiṇcāty aśvatthe vo niśada-
 nam ity etena | māṇimukṭkāpravāḥjānām apsu nimagnānām pūrṇaka-
 15 laśenābhīṣiṇcāti hiraṇyavarṇā itī pūrvoḥkena | hiraṇyena tejaśa
 cakṣur vimocayēt tejo 'śīti | liṅge cen nīvartate cakṣuṣor abhāvēd |
 aha devayājñanollekhanaprabhṛty āgṇimukhāt kṛtvā pakvāḥ juhoṭi
 yā ta iṣuś śivakāmā ity āntād anuvākasyāḥājyāḥutir upajuhōti
 drāpe sahasrāṇīty etābhīyāṁ anuvākābhīyāṇ pratyecāṇ | sarvo vai 20
 rudra itī pādapiṭhe spṛśet | punas tābhīr evājyāḥutir juhuyāt kad
 rudrāyēti nābhīdeśe spṛśet | punas tābhīr evājyāḥutir juhuyān namo
 hiraṇyabāhava itī mūrdhni spṛśet | punas tābhīr evājyāḥutir juhuyāt
 sarvāṅgēṇ upaśpēd rudreṇa samastena | tata ud n tyāṇ jātavēda-
 seam ity utthāpya pañcābrahmasaṇjñena sadyo jātaṁ ity ādi pañcā- 25
 nuvākēna devāḥyāṇ praveśya māṇimukṭkāpravāḥjāśuvārṇarājāṇi
 pādapiṭhe nidhāya namaś te rudra mānyava ity ādi samastena
 rudreṇa rudraṇ śbhāpayēd | aha gandhapuṣpadhūpadīpāny ākāśon-
 mukhāni kṛtopoṭthāḥāvāhanāṇ karōti praṇavayuktavyākṛitibhir
 vyastaiḥ samastaiś coṇ bhūḥ puruṣaṁ āvāḥayāmy oṇ bhuvāḥ 30
 puruṣaṁ āvāḥayāmy oṇ suvaḥ puruṣaṁ āvāḥayāmy oṇ bhūr bhū-
 vaḥ suvaḥ puruṣaṁ āvāḥayāmity āvāḥya rātūṇambukalāśenābhīṣiṇcāti
2. kuśabaddham TM, kuśābaddhamāṭm G, kuśābandham mūlām D. 3. snātva
 'hata vāsasaś D. 7. vai om. BBe J. 8. devasya tvē D. 10. śvetēyāś tu D.
 10—11. J om. *the śloka.* — palam *instead of* varāṇ BBe. 11. ājyaṇ ca D. —
 śeṣaḥ B Be. 12. namaś te rudra mānyava G. — aha śam° D. — °khādī-
 DMT. 15. °mukṭkāpravāḥarājāṇām T. 16. °ābhīṣiṇcāty āpo hi śthā mayo-
 bhava itī tispṛbhīḥ hiraṇyā° TMG. 18. pakvāḥ juhoṭi om. B Be J. — juhoṭi
 namaś te rudra mānyava ity MG. 19. anuvākasya pratyecāṇ TMG. —
 aha om. M. 24. samastena homānta ud J. 25. °saṇjñākēna D. — sadyo
 jātaṁ ity ādi om. B Be JD. 26. rājāḍiṇi T. 27. itī samastarudreṇa T.
 — ādi samastena rudreṇa B Be JD. 30. vyastābhīś samastābhīś D. 32. itī
 (om. T) āyātu bhāgavān mahādevaḥ ity DT.

pranavena dhārayed brahmei vijñāyate | pranavena kūrcaṃ dadāti |
 divyāvisṇupadāśyānākapadmapatrakalāsena pādyaṃ dadāty | elālā-
 vaṇḍatākkolakar-pūramistṛakalāsēnācamanīyaṃ dadāty | āpāḥ kṣīraṃ
 kusaḥgrais cākṣatair yavataṇḍulair yavaiḥ siddhārthakais caivārghyaṃ
 5 dadāti | mā āpāḥ śivāḥ sivatamāḥ pūtāḥ pūtātāmā medhyā medhya-
 tamā amṛtā amṛtasaḥ pādyaḥ ācamanīyā arghyas tū juṣaṇtāṃ
 prāṭigṛhṇāntāṃ prāṭigṛhṇātu bhagavān mahādevo rudrāya nama iti
 pādyaṃ ācamanīyaṃ arghyaṃ dadāti | namo 'stu nīlagṛivāyēi
 prāṭisaraṇ viśvaṃsaya | devatāṃ namaskṛtyāthe gandharāṃ dadāti
 10 ime gandhāḥ śubhā divyāḥ sarvagandhair alaṃkṛtāḥ |
 pūtā brahmapavitrēna pūtāḥ sūryasya rāśimbhiḥ ||
 prāṭigṛhṇāntāṃ prāṭigṛhṇātu bhagavān mahādevo rudrāya nama iti |
 māyaṃ dadāti

ime māyāḥ śubhā divyāḥ sarvamāyair alaṃkṛtāḥ |
 15 pūtā brahmapavitrēna pūtāḥ sūryasya rāśimbhiḥ ||
 prāṭigṛhṇāntāṃ prāṭigṛhṇātu bhagavān mahādevo rudrāya nama iti |
 puṣpaṃ dadāti

ime puṣpāḥ śubhā divyāḥ sarvaṃpuṣpair alaṃkṛtāḥ |
 pūtā brahmapavitrēna pūtāḥ sūryasya rāśimbhiḥ ||
 20 prāṭigṛhṇāntāṃ prāṭigṛhṇātu bhagavān mahādevo rudrāya nama iti |
 dhūpaṃ dadāti

vanaspatirasas dhūpo dhūpāḥ dhūpa uttamah |
 āghṛeyaḥ sarvaḥ dhūpāṇāṃ dhūpo 'yaṃ prāṭigṛhṇāntāṃ ||
 prāṭigṛhṇātu bhagavān mahādevo rudrāya nama iti | dīpaṃ dadāti
 25 jyotiḥ śukraṃ ca tejāś ca devūnāṃ satatāṃ priyaḥ |
 bhāṣavaraḥ sarvaḥ dhūpāṇāṃ dīpo 'yaṃ prāṭigṛhṇāntāṃ ||

prāṭigṛhṇātu bhagavān mahādevo rudrāya nama iti | bhavāyety
 ādibhiḥ puṣpāni dadāty tair eva tarpaṇaṃ kṛtvā kṛsaraṃ pāyasaṃ
 guḍodanaṃ haridrodanaṃ iti hayaṃśi | pavitraṃ te vitatam iti
 30 pāyasaṃ nivedayed | gṛhṭāplutāṃ pūṇaśāraṇaṃ guḍodanaṃ niveda-
 yet | kṛsaraṃ ājyamistṛaṃ juhuyaḍ bhavāya devāya svāhā śarvāya

2. dhūv'e om. D. — "viṣṇukṛtānti" G. 3. 'atkalas' TMG, 'kaṇkola' B Be J.
 — āpāḥ B, āpa M, om. J. — kṣīra B Be J D. 4. cāḥatair TMG. — cārghyaṃ D.
 5. sivatamāś śāntāś śāntatamāḥ pūtāḥ TMG. 6. juṣaṇtāṃ prāṭigṛhṇāntāṃ
 DBJ TMG. 8. namas te rudra manyave iti D. 9. gandhā G. 13. atha
 māyaṃ D. 17. atha puṣpaṃ D. 21. atha dhūpaṃ D. 22. dhūpobhyo T.
 23. āghṛēṇaḥ B Be, om. J. 24. prāṭigṛhṇāntāṃ prāṭigṛhṇātu D. — atha
 dīpaṃ D. 26. prabhākarāḥ B Be J TMG. 27. prāṭigṛhṇāntāṃ prāṭigṛhṇātu
 D. — atha (om. Be) bhavāya ity aśābhiḥ DBE, bhavāya devāyety ādibhiḥ
 TMG. 28. tarpāṇāni D. 30. guḍodanaṃ BG. 31. kṛsaramistṛaṃ ājyaṃ
 G, kṛsaramistṛaṇāṃ TM. — bhavāya devāya svāhā ity aśābhiḥ bhavāya
 devāya patnuyai svāhā ity ādibhiḥ atha haridrodanaṃ juhuyaḍ bhavāya
 devāya svāhā ity aśābhiḥ atha tryambakaṃ D.

devāya svāhēśāntāya devāya svāhā puṣpatalāya devāya svāhā rudrāya
 devāya svāhogṛāya devāya svāhā bhīmāya devāya svāhā mahate
 devāya svāhēti | guḍodanaṃ juhuyaḍ bhavāya devāya patnuyai
 svāhā śarvāya devāya patnuyai svāhēśāntāya devāya patnuyai svāhā
 5 puṣpater devāya patnuyai svāhā rudrasya devāya patnuyai svāho-
 grasya devāya patnuyai svāhā bhīmasya devāya patnuyai svāhā
 mahato devāya patnuyai svāhēti | haridrodanaṃ juhoi bhavāya
 devāya sūtāya svāhā śarvāya devāya sūtāya svāhēśāntāya devāya
 sūtāya svāhā puṣpater devāya sūtāya svāhā rudrasya devāya
 sūtāya svāhogṛāya devāya sūtāya svāhā bhīmasya devāya sūtāya
 10 svāhā mahato devāya sūtāya svāhēti | tryambakaṃ yajāmahe mā
 no mahāntam mā nas toka ārat te goghne vikṛidā vilohita sahas-
 rāṇi sahasraśa iti dvādaśanāmābhiḥ śivāya śaṅkarāya saḥamānāya
 śitikanḥāya karpardīne tāmṛtājārunājāpāgauramānāya hiraṇyabāhavo
 saṣpiṇjārāya bābhruśāya hiraṇyāya svāhēti | sviṣṭakṛtprabhṛtī siddham 15
 ā dhenuvaraprādānād | atha haviṣāṃ balim upaharati

tvam ekaṃ ādyaṃ puruṣaṃ pūrāṇaṃ | rudraṃ śivāṃ viś-
 vaśjaṃ yajāmahe ||
 tvam eva yajño vihitto vidheyas | tvam ātmanātmānaṃ prāṭigṛh-
 20 ṇīṣva havyaṃ || ity |

athāgreṇāgrīm aśvatthaparṇeṣu hutāśeṣaṃ nidadhātī bhūr bhuvāḥ
 suvar om. iti | tris catuṣ vā pradakṣiṇāṃ saḥgṇiṃ parikṛtāmēti
 viśvabhujē namaḥ sarvabhujē nama ātmane namaḥ paramātmāne
 nama iti | brahmacārī gṛhasṭho vā dvādaśa brāhmaṇāṇ samyaktāṇ
 haridrodanena bhojayet | saṃtiṣṭhate pratiṣṭhāvīdhiḥ. 25

Adhāya 17.

athāto mahādevasyāḥarāḥ paricarya vidhiṃ vyākhyāyāmaḥ |
 snātāḥ śuciḥ śucaṃ same dēse gomayenopalīya devasya praktikṛtiṃ
 kṛtvāksatapuṣpair yathālābham arceyivā sāha puṣpodakena mahā-
 5 devaṃ āvāhayed om bhūḥ puruṣaṃ āvāhāyāmīty ādy āyātū bhaga-
 vān mahādeva iti | yo rudro agnāv iti yajusā pākṛam abhimantya 30
 prakṣālyā tīraḥ pavitraṃ āpa ānīya punas tenaivābhimantya sāha

11. yajāmahe om. B Be JT. 12. toke ādrāya rudraḥ hetī rudrasya ārat
 te agnīḥ D. 13. sahasraṇi sahasradhā DTMG, sahasraṇi sahasraśa om. TMG.
 14. śitikanḥāya TMG. 15. saṣpiṇjāyā B Be. — bābhruśāya DBT. 16. atha
 om. D. 22. dvīḥ DT. — saḥgṇiṃ pradakṣiṇāṃ D. 25. haridrodanaṃ BJ.
 26. ato om. M. — āharāḥ om. T. 27. same śucaṃ DT. — devasya om.
 B Be JMG. 29. MGT omi the tathānamantva, B Be give it in full, J ab-
 breviates. 31. ācamanīya (?) B Be. — tenaivāpsv abhi? B Be (Cp. p. 4. 8).

pavitrenāditāyaṃ darsayed om ity ā tamitoṣaṃ tāsāṃ pūdyam iti
pūdyam dadyaḍ! aha vyāhṛtibhir nirmālyam vyāpohyārgḥyam
ācamanīyaṃ dattvāśānaṃ snāpayāty āpo hi śīhā mayobhava iti
tisṛbhīr hiraṇyavarāṇāṃ śucaṃyāḥ pāvakaḥ iti cetasṛbhīḥ pavamānāḥ
5 suvarjana ity etenānuvākena brāhma jājñānaṃ kad rudrāya tvarti-
tarudraṃ vāmadevyaṃ yajūḥ pavitraṃ āpo vā idam iti cdbhisekaṃ
kuryād! aha vyāhṛtibhiḥ pradakṣiṇam udakaṃ pariśicya pavitraṃ
pādmanīle nidhāyādbhis tarpayati bhavaṃ devaṃ tarpayāmi śarvaṃ
devaṃ tarpayāmiśānaṃ devaṃ tarpayāmi paśupateṃ devaṃ tarpa-
10 yāmi rudraṃ devaṃ tarpayāmy ugraṃ devaṃ tarpayāmi bhīmaṃ
devaṃ tarpayāmi mahāntaṃ devaṃ tarpayāmiṣṭy aśṭābhīr! om namo
bhāgavate rudrāya tryambakāyeṣi vasiṣṭayajñopavīte dadyaḍ! bhavāya
devāya nama ity aśṭābhīr aśṭau puṣpāni dadyaḍ! tvartitarudreṇa
gandhāruṣpadhūpadipāṇaṃ dadyaḍ! devasya tveṣi haviṣo nivedanaṃ!
15 tryambakam iti pariśecanaṃ dadyaḍ! amṛtopastaraṇaṃ aśṭi pra-
padaṃ kṛtvā haviṣa aviruddhaṃ sarvaṃ svādu vastu kandaṃtilāpha-
lāni prakṣipeṇ! muhūrtaṃ anavekṣamaṇa āsīno haviṣa udvāsyaṃtī
nivedyaṃ udvāsyaṃrūpīdhanam aśṭi pratīpadaṃ kṛtvā tryambakam
ity ācamanīyaṃ dadyaḍ! sarvopākaraṇaṃ arcaयitvā bhavāya devāya
20 nama ity aśṭābhīr amuṣmai namo 'muṣmai nama iti gandhādīn
dadāḍi! raundṛtibhir ṛgyajūṣamābhavarabhiḥ stuṭibhiḥ stuvantaḥ āṛṣaḥ
ca stotvair! namaskṛtya prayātū bhāgavān mahādevaḥ iti visarjayaḥ!
liṅgasthāneṣv āvāhanodvāsanaṃ varjaṃ! mahat svastyaṇam ity ācak-
ṣata ity āha bhāgavān bauddhāyanaḥ.

Adhyāya 18.

25 abhāto rudrasnānārcanavidhiṃ vyākṛtyāsyaṃ! ādīta eva tirtha
snātavodeyāhataṃ vāsāḥ paridhāya śuciḥ prayato brāhmaçārī śulka-
vāsā īśānasya pratīkṛtiṃ kṛtvā tasya dakṣiṇāpratyaḡdeśe tanmukhāḥ
sthītavātmāni devatāḥ sthāpayet! prajānane brāhmā tiṣṭhātu pūdayor
vignus tiṣṭhātu hastayor haras tiṣṭhātu bāhvor indras tiṣṭhātu jāḥare
1. pūdyam iti om. M. 2. dadāḍi D. — vyūpohya athainam snāpayāty *all*
MSS except D (Cp. p. 4. 10 f.). 3. datvābhīṣitcāy āpo D. 6. yajūḥ pavitraṃ
om. D B Be J. — abhisekaṃ kuryād *om.* D. 8. *T abbreviates.* — bhavaṃ
devaṃ tarpayāmiṣṭy aśṭābhīḥ D. 11. aśṭābhīr *om.* TMG, 'ity aśṭā ity om.
B Be J. 13. aśṭābhīr om. MG. — aśṭau *om.* DT. 14. dhūpa *om.* MG. —
'dipam DT. — dadāḍi D B Be J. — nivedayet D. 15. pariśekam D B Be J.
16. kandaṃtilāni M. — 'phalāni dadyaḍ D. 18. tryambakam yajāmāha
ity M. 21. 'ābhavarābhiḥ T. 23. liṅgam sthāpāneṣv T. — 'varjam
ābharaṇaḥ svastyaṇam D B Be JT. — ity ācakṣata *om.* TMG. 25. Adhyāya
18 *not in T.* 26. śuśkāvāstāḥ B Be. 27. īśānasya *om.* BBe J. 29. hastayor
haris D. — bāhvo rudras D. — jāḥare 'gnis tiṣṭhātu *om.* J. — D *ins.* udare
prthivī tiṣṭhātu.

'gnis tiṣṭhātu hrdaye śivas tiṣṭhātu kaṇṭhe vasavas tiṣṭhātu vaktre
sarasvati tiṣṭhātu nāsikayor vāyus tiṣṭhātu nayanayoś candraḍitvau
tiṣṭhetāṃ karṇayor āśvinau tiṣṭhetāṃ lalāḡe rudras tiṣṭhātu mūr-
dhny ādityas tiṣṭhātu śīrasi mahādevas tiṣṭhātu śikḥāyāṃ vāmadevas
tiṣṭhātu pṛṣṭhe puṣkī tiṣṭhātu puratās śilī tiṣṭhātu pārśvayoj śiva-
5 śatkarau tiṣṭhetāṃ sarvato vāyus tiṣṭhātu sarvato 'gnir jvālmālapa-
rivyās tiṣṭhetu sarveṣv aṅgeṣu sarvā devatā yathāstṛhānaṃ tiṣṭhantu
māṇ rakṣantu ity! agnir me vāci śṛita iti yathāliṅgam aṅgāni
saṃmṛjyātṛhainam gandhāksatapactarupspadhūpadipair āvādhayed!
athainam prasādayāty!

āvādhito manuṣyais tvam siddhāir devāsuvāḍibhiḥ!
āvādhayāmi śaktyā tvānugṛhṇā mahesvara ||
tryambakam yajāmāha iti cāṭhainam āvāhayaty!

ā tvā valāntu harayaḥ sacetasāḥ! śvetair āśvaih sala ketu-
madbhīḥ ||

vāṭṭajīvair balavadbhiḥ manojavair | āyāhi śighraṃ mama havyāya
śarvom || iti!

sthāpīte nāvāhanam! abhāsmā āsanam dadāḍi sadyo jātām iti! bhava-
bhava iti pūdyam! bhavodbhavāya nama ity argḥyaṃ! rudrāya nama
ity ācamanīyaṃ! athainam pañcagavyena snāpayāty āpo hi śīhā 20
mayobhava itī tisṛbhīr hiraṇyavarāṇāṃ śucaṃyāḥ pāvakaḥ itī cetasṛbhīḥ
pavamānāḥ suvarjana ity etenānuvākena brāhma jājñānaṃ kad
rudrāya sarvo vai kayā nās citra āpo vā idam ity etāḥ snānaṃ
dadāḍy! abhādbhis tarpayati bhavāḍibhir itī! vāmadevāya nama itī
vastaṃ! jyesthāya nama itī yajñopavītaṃ! rudrāya nama ity āca-
25 manīyaṃ! kālāya nama itī gandham! kalavikaraṇāya nama ity
akṣatam! balavikaraṇāya nama itī puṣpam! balapramathānāya nama itī
dhūpam! sarvabhūtadamanāya nama itī dīpaṃ! manomanāya nama

2. J *om.* nāsikayor sarveṣv (1. 7). — sūryacandramasau B Be.
3. āśvinau devau B. — mūrḍhny ādityās tiṣṭhantu *om.* B Be; B *inserts it*
after māṇ rakṣantu (1. 8). 4. vāsudevas D Be. 5. śilīs B Be. 6. tiṣṭhātu
tato bahis sarvato B Be G. — agnījvālā mālāparivṛtās tiṣṭhantu DGM.
7. tiṣṭhātu *om.* G. 8. ity agnir āvādhayed *om.* Be J. — rakṣantu mūr-
dhni ādityāḥ tiṣṭhantu agnir me vāci śṛita itī yathāliṅgam aṅgāni saṃmṛ-
jyātṛhainam prasādayāty B. — rakṣantu agnir me vāci śṛitāḥ vāḡḡḡ ghrḍaye
hrdayam mayī aham amṛte amṛtaṃ brāhmaṇitī yathāliṅgam aṅgāni saṃ-
mṛjya māṇ rakṣaddhvan itī athainam MG. 10. prasādayāty B Be JMG.
11. bhaktiā *variant in D.* — mahesvareṣi MG. 16. vāṭṭajivair B Be, vātā-
jivair J. 20. ācamanīyaṃ vyāhṛtibhir nirmālyam vyāpohyātṛhainam D. —
pañcagavyena *om.* D B Be J. 23. citra bhūval, āpo vā idam sarvam itī ca
vyāhṛtibhiḥ pradakṣiṇam udakaṃ pariśicya pavitraṃ pādmanīle nidhāyādbhis
tarpayati bhavaṃ devaṃ tarpayāmiṣṭy aśṭābhīḥ vāmadevāya D (Cp. p. 10. 7).
— snānaṃ bhavāḍibhir itī *om.* JMG. 25. vastam *om.* Be J. — vasiṣṭa-
yajñopavīte Be J. — ācamanam B J. 27. vāṭṭajivairāyā Be.

iti kīle naivedyaṃ dadāty | athāsmā aśtābhir mantir aśtau puṣpāni
dadāti bhavāya devāya nama ity | athāsyā rudratānūr upaśiṣṭhate
'ghorebhyo 'bha ghorebhya ity | abha rudragṛyatrīm jayet tatpuru-
sāya vidmahe ity etāṃ rudragṛyatrīm sahasrakṛtvā āvartayec chaṭa-
5 kṛtvo 'parimitakṛtvo vā dāsāvarāṃ | athānāṃ aśiṣāṃ āśāsta īśānaḥ
sarvaividyaṇām ity | athāsyā mūrḍhni kalāsadhārayā santatam abhi-
siṃśan namaḥ te rudra manyava ity ekādāśānuvākān jayet | sarvo
vai rudra iti trīm anuvākān | sadyo jātām iti pañcānuvākān | imā
rudrāyeṇi dvādaśarcān anyānīs ca raudramantṛān yathāśakti japed |
10 evaṃ ekādāśakṛtvo japej | japānte japānte 'gnāviṣṇu sajōsasy ekā-
daśānuvākānām ekaikam anuvākāṃ jayet | sarveṣāṃ ante punar
ārādhayed uktaṃ ārādhanaṃ | tad etad rudrasnūnārcanaṃ pāpakṣa-
yārthi vyādhimocanārthi śrīkāmāś śāntikāmo mokṣakāma āyuṣkāmā
ārogyakāmāś ca kuryād | evaṃ kurvaṇ etat sarvaṃ avāptaoti | pāya-
15 sādi mahābhavir nivedyaṃ dadādyād | ācāryāya dakṣiṇāṃ dadāti dāśa
gāvaḥ savasāṭṭh svarṇavibhūṣitā iṣabhaikādikās tadalaḥbha ekāṇ gūṃ
dakṣiṇāṃ dadādyād ity āha bhagavān baudhāyanaḥ.

Adhyāya 19.

atthātāḥ punahpratiṣṭhākalpaṃ vyākhyāsyāmaḥ | pūrvokteṣu nakṣa-
treṣu yāni cānyāni śubhanakṣatrāṇi śuklapakṣa udāgyane vāsantā-
20 dikāle pūrvaṇpratiṣṭhitasāyāpi buddhipūrvam ekarātrīm dvirātrīm eka-
māsaṃ dvimāsaṃ vārcaṇavichede śūdrarajasyalādyupasparsāne vā |
pūrvedyur eva yugmān brāhmaṇān annena parivīṣya puṇyāḥ
svasty rddhim iti vācayitvā samāgatāyāṃ niśāyāṃ jalādhiṇāsaṃ

1. naivedyaṃ rudrīya namaḥ ity ācamanyaṃ dadāti D. — athāsmā
nama ity MG *only*, om. D B Be J. — aśta MG. 2. aśya om. B. — athas-
yāghoratanūr D. 4. etas M. — rudragṛyatrīm om. MG, raudrīm D. 5. dāsa-
vāṇam M. 6. athāitasya B Be J. — abhiṣiṇcāti D B Be J. 7. sarvo
trīm anuvākān om. Be J. 9. yathāśakti japed om. MG. 10. 'kṛtvo
'bhiṣiṇcāti D. — japānte *once only* B J. — ekādāśānām anuvākānām B J.
11. ekaikam ekaikam BBe, ekam ekam D. — anuvākam om. BBe. 12. ārādhā-
yet sadyo jātām ity āsonādi diprāntaṃ pūrvoctam sarvaṃ kṛtvā māṇu-
nāya namaḥ iti pāyasādi mahābhavir nivedayed raudrībhis stutibhis stutvanti
tad etad D. — 'snūnārcanaividhiḥ MG, 'vidhim B Be J. 13. śāntikāmāḥ
puṣṭikāmāḥ tuṣṭikāmā āyuṣkāmā ārogyakāmo mokṣakāmāś ca D. — āyuṣkāmā
om. B Be J. 14. ca kuryāt atha yathāśakti dakṣiṇāṃ dadāti daśagāvaḥ
suvarṇabhūṣitā iṣabhaikādasāś tadabdhāya ekāṇ gūṃ dadāty ity āha D.
15. nivedya ācāryāya MG. — dadāti om. B Be. 16. savasāṭṭh om. MG. —
svarṇabhūṣitā iṣabhaikādasāḥ MG. 17. dakṣiṇāṃ om. M. 18. atthātāḥ
punaḥpratiṣṭhā om. T. 19. śuklapakṣa om. T. 20. pūrvam praśi' *all* MSS
except Be. — buddhipūrvakam D. 21. śūdrarajasyalādyupaplate vā D. —
vā om. T. 22. brāhmaṇāṃ bhōjayitvā "śiṣo vācayitvā TMG.

kṛtvā śvo bhūte utthārya dvau kalāśau shtāpayed ekam pañcaga-
vyena pūrayitvāparāṃ śuddhodakena sahanavartnena | tataḥ snāpa-
yed | aśtasahasraṃ aśtāśatam aśtāvīṃśatīm vā puruṣasūktena mīla-
mantreṇa snāpayitvā puṣpāni dadādyād | yathāśāṃbhavaṃ arcayitvā
guḍodanaṃ nivedayed | evaṃ kṛte 'śya śāntir bhavati | buddhipūr-
5 veṇārcanāvichede snāpanaṃ kartavyam | evaṃ kurvaṇāya svasty
rddhim ity ācakṣata | evaṃ punahpratiṣṭhāmantreṇa pratiṣṭhāpayed
ity āha bhagavān baudhāyanaḥ.

Adhyāya 21.

atthātāḥ sampravakṣyāmi devasya snāpane vidhim |
mahato liṅgadeśe vā kārāyed vedikāṃ budhaḥ || 1
maṇḍapaṃ ca purāṇoktaṃ kṛtvā snāpanam ārabhet |
rudraṃ devaṃ śivaṃ sāksād yac ca sarvasya daivatam || 2
tasmiād āvāhayed prājñāḥ sarvatātvānāne vidhiḥ |
esa autsergikāḥ prokto devatāṇāṃ ca tārpaṇe || 3
nāṛyaṇādi viṣṇoḥ syād rudraśya tu śivādikam |
japadhyanādi sarvaṃ syād vikalpaṃ manasi śṛāyēt || 4
raudraṃ ca śūktam āpo hi hiraṇyēti ca sapākam |
vaikalpikair eva kurvaṇ madhyēti tu na vidyate || 5
atha haikē vadanty evaṃ snāpane tu mahāprabhoḥ |
sadyojātādi pañcāvaṇ sarvo vai rudra ity api || 6
etair anyāis ca kuryād snāne tu snāpanaṃ sārvakālikam |
evaṃ ca kuryāt snāne tu snāpanaṃ ca tatthā bhavēt || 7
ity āha bhagavān baudhāyanaḥ.

Adhyāya 22.

athāto mahādevayōḥ pūjākarāṇe sarvātra trīṇi padā vi cakrame
tryambakāṃ yajāmāha ity etābhyāṃ yathāliṅgam āsonaṃ pādyaṃ 25

1. utthāya D B Be J. — kalāśau vā B Be J. 2. pūrayitvā om. T. — saha-
ratnena DMG. — tataḥ om. D, tat tat snāpayet T, taced (?) gṛyatyāśasahas-
raṃ (tatadgṛyatyāḥ B, (i. e. tatas tadgṛyatyāḥ?), tato rudragṛyatrīyaḥ Be)
aśtāśatam aśtāvīṃśatīm vābhimantrīya snāpayet J BBe. 3. aśtāśatam om. G.
— puruṣasūktena om. D. — mīlamantrēṇa rudragṛyatrīya snāp° D. 4. yathā-
rābhāṃ D. 6. snāpanam TMG. — kurvaṇaḥ D, kurvaṇāṇām Be, kurvaṇāṇām BJ.
7. rddhim āponitvā D. — pratipādayed TMG. 9. snāpane TG. — vidhim
tataḥ T. 11. maṇḍapaṃ D Be MG. — snāpanam BBe JT. — D *ins. after* l. 11
ślokaḥ corresponding to p. 5. 9—25. Var. : l. 14 : etair eva kramair atra,
l. 16 : sarvaṃ vrthibhis tandolesu ca. 12. rudradevaṃ D. — śivaḥ Be.
14. eso TM, evam J. 18. madho iti na *variant in* D. 19. mahā pra-
bhoḥ BBe. 20. pañcāvaḥ DJ. 22. snāpanas ca J, snāpane 'vā D, snāpayed
ity āha B Be. 25. athāto (atha D) devayōḥ D B Be J.

arghyam ācamanīyam cety' | etayoś ca traivarnīkadharmatvāt sat-
vatra vacanāi lokaprasiddhapṛāptapratishedhābhāvāt kriyata iti ha-
smāha baudhāyana | evaṃ pratiśṭhāpya vā kuryāt tayor eva sāvijī-
yam solokatām āpnoti | yadi trīṃśatsamvatsarād ūrdhvaṃ kriyeta
5 tato devayoj paramam padam brahmasamjñitam tad eva sagna
āpnoti | yadi tatpravaṇaḥ syād ya u caivad evaṃ vidur yasmāi pra-
brūte yasmāi vā karoti tasmāi śatam dadyaṇ māśāṇaṃ brāhmaṇo
rājanyaḥ sahasraṃ dadyaṇ vaiśyo yathāśradhmaṇ dadyaṇ | na strīśū-
drau kuryātām yadi kuryātām svatanthropanata evety ācārya āśra-
10 yaḥ | svatantrayoś ced vṛttikṣiṇo 'pi brāhmaṇaḥ pakaty eveti śālikir |
aiha devayor yathākāmi syād yaśyām kaśyaṃ cid avasthāyām jale
vā sthaṇḍile vā pratimāsu vā sarvaṃ kṛtvābhayaścen na tu pra-
mādyed | deśābhāve dravyābhāve sādhanāne kuryān manasā vā 'rcayed
iti | tad āha bhagavān |

15 patraṃ puṣpaṃ phalaṃ toyaṃ yo me bhaktyā prayacchati |
tad ahaṃ bhaktyupahṛitam aśnāmi prayatīmanah ||
iti | bhaktīnamrē etān mantṛān adhīyāte | na tv evānarcakaḥ syād
anyatarasvābhīṣṭas tayor eva sāvijīyam solokatām āpnoti | yena-
tayor arcanaṃ kurute 'nyatra śīṣyaputebhyaḥ strīyaś ca tasmāi
20 saunarṇaṃ śāṅkhaṃ suvarṇopadhānaṃ vā dadyaṇ iśabhaṃ rudraśya
dakṣiṇety āha bhagavān baudhāyanaḥ | pratiśṭhākarāṇe snāpanaka-
raṇe vācāryāya yad upakaraṇaṃ sarvaṃ dattvavikādasā gū dadyaṇ
iti śālikir.

PRASNA III.

Adhyāya 3.

25 athāto durgūkalpaṃ vyākhyāsyāmo | yajñopavitāṃ raktapadmapuṣpaṃ
saṃbhārāṇ upakalpya māsimāsi kṛttikāpūrṇāḥ goma yena gocarma-
1. arghyam om. D. — iti om. D. — ca om. D. — sarvatra dharmatṛivaca-
nāśrayeti sarvān lokān prasiddha° T. 2. vācanāi J B Be. — kriyatei MG.
3. śṭhāpya yo vā J. 4. āpnoti yadi T. — kriyate T. 5. saṃjñākaṃ J.
— sagna B, sagnūṇ Be. 6. tatpravaṇaḥ DTM. 8. vaiśyaḥ J B.
9. yadi kuryātām om. Be, yadi kṛtyātām T. — svatanthropadśe pāṭhya śīṣya
iti D; svatanthropanata evaṃ tarpāṇaṃ kṛtvā tayeva svatantr° T. — ācārya
āśrayaḥ om. BJ GMT. — eva M, evaṃ G, both om. iti. 10. svatantrayoś
tayoś ced DBJ. — J brāhmaṇaḥ om. the rest of the Adhyāya. — śālikir D.
11. aha devayor: beginning of Adhy. 21 in GMT, of 20 in BBe. 12. stha-
ṇḍile vā om. G. 13. deśābhāve tad dravyā° MG. — manasā vā 'vāhyed
idam TMG B Be. 14. deśābhāve tad dravyā° MG. — manasā vā 'vāhyed
tatas tayor D. — ya etayor D. 15. putrasīṣyebhya D. 22. tad upakaraṇaṃ
D. — gṛhaṃ dadyaṇ G, datvā iśabhaikādasā gū dadyaṇ ity āha bhagavān
bodhāyanaḥ D. 24. raktam puṣpaṃ saṃ° Be, raktapūṣpaṇaṃ° J.

mātrāṇ caturdaśaṃ sthaṇḍilāṃ kṛtvā prokṣya śaucena saṃvṛtas
tiṣṭhaṇ bhagavatīm āvāhej | jātavedasā ity om āryāṃ raudrim
āvāheyāmity āvāhya tām agnivarāṇaṃ itī kṛvaṃ dadaty agne tvāṃ
pātryeti yajñopavitāṃ dattvāthānaṃ snāpayaty āpo hi śṭhā mayo-
bhava iti tiṣṭbhīr hiraṇyavarṇāḥ śucayaḥ pāvakaḥ iti cetasṭbhīḥ pava-
5 mānaḥ suvarjane ity etenānuvākena mājāyitvā āryāyai raudriyai
mahākūlyai mahāyoginīyai suvarṇapūspriyai vedasāṅkṛtyai mahāyājñi-
ity ekādaśānāmadheyair gandhapuṣpadhūpadipair amuśyai nāmo
'muśyai nama ity etair eva nāmadheyair arceyitvā sāvitrā bhaga-
10 vatyai durgādevyāi havir nivedayāmiti havir nivedya śeṣam ekāda-
śānāmadheyair hutvā pañca durgā japed daśa svasti jāpej jāto yad
agne vasaḥ te viśno vāstoś pata evā vandanāya ā no niyudbhīr hiraṇ-
yavarṇo abhayaṃ kṛṇotv āśvāvatīm tvāṃ varuṇo brhaspate yuvam
indrāś ca vasvaḥ svasti na indro vṛddhasṛavā iti jāpitvā śaṃ ca me 15
mayas ca ma ity etair ekādaśābhīr anuvākaiś ca jāpet | sāvitrā bha-
gavatīyai durgādevyāi havir udvāsēyāmity udvāsya śeṣaṃ brāhma-
ṇebhyo dattvā saṃvatsaram upāśita | sarve kāmāḥ siddhyanṭīty āha
bhagavān baudhāyanaḥ.

Adhyāya 4.

athāta upaśrutikālpaṃ vyākhyāsyāmo | āditavāre 'ḡṇṛakavāre 20
vā caturthyaṃ aṣṭamyaṃ caturdaśyaṃ bharaṇyaṃ kṛttikāyām vā
kriyeta | pūrvedyur akṛtābhuktiḥ śucir brahmaśrī bhūtātāha pradose
'gnim upasamādhāya saṃparisṭīrya tasya dakṣiṇata upaśrutim āvā-
hayed om bhū rātrīm devīm āvāhayaṃy om bhuvār upaśrutīm
devīm āvāhayaṃy om suvar mahārātrīm devīm āvāhayaṃy om bhūr 25
bhuvāḥ suvar mahākālārātrīm devīm āvāhayaṃy | āvāhyāthānaṃ
snāpayaty āpo hi śṭhā mayobhava iti tiṣṭbhīr hiraṇyavarṇāḥ śucayaḥ
pāvakaḥ iti cetasṭbhīḥ pavamānaḥ suvarjana ity etenānuvākena
1. suvarjane B Be DJ. 3. kṛvaṃ datvā D. 5. śucayaḥ pāvakaḥ om. D.
6. suvarjana om. D. 7. suvarṇapūspriyai BBe TMG, pūspri (?) J. — deva-
saṅkṛtyai D B Be J. — 'yājñīyai D, 'yājñīyai G, 'yaksyai variant in D.
8. 'vāsiṇavyai mahārātrīnyai mano° D; mahābhagavatīyai om. BBe J, 'bhaga-
vatīyai T. — 'dhārīnyai namaḥ ity D. 10. etair evitceayitvā D, etair eva
mājāyitvā sāvitrā B Be J, etair eva mājāyitvā nāmadheyair arceyitvā T.
11. durgāyai devyāi BBe. 13. hiraṇyavarṇāḥ D. 14. āśvāvatī T, āśvāvatīḥ
D BBe J. — tvāṃ varuṇa uta TMG. 15. indriyaś ca svasti D. 16. anuvākaiś,
thus D, om. B Be J TMG. 17. durgāyai devyāi B Be. 21. vā om. TMG.
— apabharaṇyaṃ TMG. 22. pūrvedyuh kṛtābhuktiḥ variant in D.
23. tasya: thus DM, tasmā B Be TG, om. J. 24. rātrīm TMG; thus always.
26. 'athānaḥ G (errata). — DT abbrev. the Āpohiṣṭhānamantva.

māṛjāyivā gandhaiḥ kṛṣṇapuspair dhūṇṇair dīṇair alamkṛtyāyaṃ
saṃskṛtya juhoṭi rātrai devyai svāhopsrutyai devyai svāhā mahā-
rātrai devyai svāhā mahākālārātrai devyai svāhā niśāyai svāhā
kṣepāyai svāhā kṛṣṇāyai svāhāndhakāriṇyai svāhā yata indra bhā-
yāmahe svastidā viśas paūr iti dvābhyāṃ juhoṭy atha samantam
pariṣekam kṛtvā rātrisūktenopastīṣhate.

vyāhṛtibhi rātriṃ devīm udvāsyaṃity udvāsātha vṛajec cīma-
śānadeśe devāgāre śrotriṇāgāre kulānadeśe vā gacched navadhanur-
mātrāt karṇau badhnāti svasti na indro vṛddhaśravā ity etām
10 poṣaṃ jāpivā vimuñced vyaktam yat tat prastigṛhyatām anurūpaṃ
yujyatām sarvakarmaṇām cārambha ity āha bhāgavān baudhāyanaḥ.

Adhyāya 5.

athātāḥ śṛīkalpaṃ vyākhyāsyāmaḥ pañcamaṃyām śuklapakṣasya
paurāṇamāsyām apī vā śṛīkadambemayaṃ bilvasāramayaṃ sphaṇḍilam
vidhīyata aborātropoṣitāḥ śuciḥ kṛtāśaucaḥ same deśe gomayena
15 gocharmanātrāṇ caturāśṛāṇ sphaṇḍilam upalīyā gandhasumanasāḥ
saṃprakṛtya hiraṇmayena pātreṇodakunibhaṇḍaṃ putrayivā gandhān
sumanasa etasmin hiraṇyavarāṇaṃ haṇiṇim iti dvābhyām oṃ bhūḥ
śṛiyam āvāhayaṃy oṃ bhuvāḥ śṛiyam āvāhayaṃy oṃ suvāḥ śṛiyam
āvāhayaṃy oṃ bhūr bhuvāḥ suvāḥ śṛiyam āvāhayaṃity āvāhya
20 kardaṃmeneti dvābhyāṃ prasiddham prokṣyāśvāpūrṇam iti snāpayivā
gandhadvārām iti gandham dadāti candrāṇ prabhāśām iti dīpaṇ
dāty upaitu mām iti dhūpaṇ dadāti candrāṇ prabhāśām iti dīpaṇ
dadāty ādityavarṇa iti naivedyaṃ dadāty atha devyai dakṣiṇato
'guṇim upasamaḍhāya saṃparisṛītya mahāvṛtībhis taṇḍulāḥ pūyasi
25 caruṇ śṛapāyivā havir dvīdhā kṛtvā manasāḥ kāmam ity abhipretya
kāmam annam vājyamīśṛāṇ śṛisūktena pañcadaśarcena havir juhoṭi

1. māṛjāyivā om. J. — atha gandhaiḥ MG. — dhūṇḍipair TM. 2. rā-
triyai B, rātridevai Be. 3. G ins. mahā-rājūṇyai devyai svāhā mahākāla.
5. dvābhyām ca D, om. MG. 7. śmasane B Be JT. — yaj[cho]triṇāgāre B Be.
8. kulālakāruḍe D. 9. karṇe BJ. — etābhyām poṣa B Be J. 11. ca om. T.
12. śuklapakṣasya pañcamaṃyām D. 13. apī om. TMG. — śṛiyam madambana-
yām bilvasāramayaṃ D. — sphaṇḍile vā DTMG. 14. vidhīyā D. — śucan
same G. 15. caturāśṛāṇ om. Be J. — gandhān sumanasaḥ TMG, gandhaṇ-
sumanasaḥ B. 16. hiraṇmayeḍodapātreṇodakunibhaṇḍaṃ TMG, pātreṇoda-
kam D. — gandhasumanasām B Be J. 17. sumanasaḥ T. — tasmin DTG.
20. dvābhyām vā prokṣya B. — āsvāpūrṇam B Be; *Schefelowitz*, RV Khila
II, 6, 4, p. 72 has this reading in his text, nothing āsvāpūrṇam as a variant.
22. candrāṇ hiraṇmayām D: RV Khila II, 6, 1b. 23. candrāṇ prabhāśām
iti naivedyaṃ dadāti D, om. B Be JT. — devyē D. 24. pūyasam D, *who*
notes pūyasi as a variant. 26. annam om. G. — vā om. M, cājyamīśṛāṇ J.

tena sūktena śṛiyai namaḥ pūṣṭyai namo dhātṛyai namaḥ sarasvatyai
nama iti balim upaharati padmapuspāṇi yathalābham gṛhītvā
pratyāṅgam nīmāṣi kṣutripāsām ity alākṣmīṇ nirṇudaty evam
evāharahar māsīmāsi vā mahāntam poṣaṃ pūṣyati dhanyaṃ yāsas-
yam āyasyam arogyaṃ putraṃ pāśavyaṃ tasya mahat svastya-
nam ity āha bhāgavān baudhāyanaḥ.

Adhyāya 6.

athātāḥ sarasvatīkalpaṃ vyākhyāsyāmaḥ śuklapakṣe trayodaśyaṃ
cottarayoḥ phalgunyor vā puṇye nakṣatre 'ha devayajanollekha-
prabhṛty ā prauṭībhyāḥ kṛtvāgreṇāṅgim sarasvatīm āvāhayaṭy
āyātu varadā devī akṣaraṃ brāhmaṇamitam

gṛyātṛiṇ candasāṃ mātā idam brāhma juṣasva naḥ ||

sarasvatīm āvāhayaṃity āvāhyātra sphaṇḍāni kalpāyai vāgdevyai
kalpāyāni gṛdevyai kalpāyāni sarasvatyai kalpāyāni brāhmyai
kalpāyānity athānāṃ snāpayaty āpo hi śhā mayobhūva iti tīrthir
hiraṇyavarāṇāḥ śuceyāḥ pūrākā iti caksurbiḥ pavamānaḥ suvarjāna 15
ity etenaivaivākena māṛjāyivādhādibhis tarpayaty etair eva nāma-
dhayair gandhapuspadhūṇḍipair amuṣyai namo 'muṣyai nama iti
paridhānaprabhṛty agnimukhāt kṛtvā pakvāj juhoṭi pāyasam vā
codayitī sūnṛtāṃ paviravi kāneye dvābhyām athājyāhutiṃ upa-
juhoṭi pra no devy ā no divo ye te sarasva ūrmaya uta naḥ priyā 20
priyāsv imā juhvānā yas te stanaḥ śaśayo devīṇ vācam ajānayaṃta
yad vāg vadantīty etena sūktena svīṣāḥkṛtprabhṛti siddham ā
dhenuvarāpradānāḥ athāgreṇāṅgim palāśaparṇeṣu hutāśeṣam nida-
dhāti havir nivedayaivā bāhyān balīm dattvodetyāperegūṅgim prāi-
mukhaṃ kumārām upaveśya vidyāṭrambhaṇḍaṃ kuruta amantaram 25
devīm udvāsayed

uttame śikhare devī bhūmyāṃ parvatāmūrdhani |

brāhmaṇebhyo 'bhyanujñātā gaccha devī yathāsukham ||
iti punarvāgamanāyā punarṣaṇḍarśanāyāivam eva māsīmāsi vidyā-
kāṃkṣī sarasvatīm āvādhayed ity āha bhāgavān baudhāyanaḥ.

1. pūṣṭyai namo dhṛtyai namo dhanyai namo dhātṛyai namaḥ BJ. 3. sa
evam BMG. 5. arogyam āyasyam D. — pūṣṭyam Be, puṇyaṃ J. — yāsas-
yam *agnin vst. of pāśavyaṃ BJ.* — mahat om. TMG. 8. cottarayoḥ DTMG.
— phalgunyor Bel. 11. māledam all MSS. 12. vādīnyai J. 13. gauredev-
yai BTMG, māḍīnyai J. 14. athānāḥ D. — DTG *abrev. the Mantra*.
16. atha om. D, atha sabbhis T. — tarpayitaitair D. 22. anena MG.
23. hutāśeṣam nidadhāti om. BBeJ. — nidadhāti havir om. D. 25. anan-
taram devīm om. BBeJT. 27. TM *abrev. the Mantra*. 28. brāhmaṇebhyo
hy anujñānam D. 29. punarṣaṇḍāyā J, *variant in D*; punarḍīnyā
DBBe TM. — vidyākāṃkṣī vidyāṭrambhed ity āha T.

Adhyāya 7.

athāto viṣṇukalpaṃ vyākhyāsyāma | āśādhakārttikaphalgunasūka-
paksesu dvādaśyāṃ yad vā śraddhā bhavaty ahorātram uposiṭaḥ
śvo bhūte prāḇa vodag vāraṇye śuciḡhe vā yatra rocate manas tatva
sthaṇḡle 'gnim upasamādhāya samparistīryā prañītabhyaḥ kṛtvā
5 siddhe pāyase yat te pavitraṃ pavitraṃ te vitatam ity udāhṛtyom
iti vidyugandhoṣīramayaṃ bhagavantam śvetapīṭaraktapratīserenā-
veṣṭya sthāpayitvābhāyad om bhūḡ puruṣam āvāhāyāmy om bhuvāḡ
puruṣam āvāhāyāmy om suvāḡ puruṣam āvāhāyāmy om bhūr bhuvāḡ
suvāḡ puruṣam āvāhāyāmy āvāhya prasiddham āsanānānapā-
10 dyācamanīyāni dadyāt | sarvasurabhiḡgandhapuṣpadhūpādīpamālyair
abhyarcya yathopapannam barhiṣv aśvatthaparṇesu prastare gobhir
juṣṭam iti dhūpabhūjanā nṛasyati | tataḡ ṣoḡśṭyābhūtīr juhoṡi puru-
ṣasūktena | paro mātṛayeti tīṣṭbhīḡ pavamānam upanīrya caror ājya-
mīstraṃ catasra āhuṡtīr juhoṡi vāsudevāya svāhā baladevāya svāhā
15 viṣṇave svāhā śrīyai svāhēti |

sviṣṭakṛtām avadēyāntāḡparidhi sēdayitvā daivatam arcayaty etair
eva nāmadheyair amuṣmai namo 'muṣmai nama iti gandhapuṣpa-
dhūpādīpair annenāmnuṣmai svāhāmnuṣmai svāhēti phalodakenāmnuḡ
tarpayāmy amuḡ tarpayāmīti | sviṣṭakṛtprabhṛti siddham ā dhenuva-
20 rapradānād | ābhīr viśvā abhiyujya iti jānuḡ nīpērya catuḡ pradakṣiṇam
parikṛāmed viśvabhujē namaḡ sarvabhujē nama ātmane namaḡ para-
mātmāne nama iti | dhruvasūktam jāpitvā puruṣam udvāsēyad om
bhūḡ puruṣam udvāsāyāmy om bhuvāḡ puruṣam udvāsāyāmy om
suvāḡ puruṣam udvāsāyāmy om bhūr bhuvāḡ suvāḡ puruṣam udvā-
25 sāyāmīty udvāsya yatīṭpas tad gatvotsṛjēd avabhṛtam | pra tat te
adya kim it te viṣṇo paricakṣyaṃ bhūd iti dvābhyaṃ pratīsarām
viśramṣayātīdaṃ viṣṇur vi cakṛama ity eteyārcā caruḡ praśnāty |

1. *All MSS spell kṛtīka*. — āśādhaphalgunakārtīka TMG. 2. dvādaśyāṃ
vā yad vā MG. 3. śucīr ḡhe D. 5. siddhe vā yat Be JTMG, kṛtvā
pāyasam siddhe vā B. — vitatam om. BBe JTMG. 6. vidyugandham
hīramayaṃ (hīramayaṃ om. T) Be TMG, vidyudvarṇahīraḡ B, vidyudvar-
ṇam hīraḡ J. 7. BJT *abbrev. the āvāhānamūtra*. 9. āsana om. BBe J.
— snāna om. TMG. 10. ācamanīyaṃ TMG. 10—11. omīyaṃ ca yathopas-
— BBe J TMG. 11. yathopapannam BBe. — barhiṣv DBJ. — aśvatthaparṇe
DJMG. 12. juhuyāt J. 13. pāyasa ājyam upanīrya *varīant in D*.
14. catasṛ TMG. — ājyābhūtīr BBe J. — hutvā J. — vāsudevīya svāhā | bala-
bhadrīyēti pāṭhāntaram | balabhadrīya devīya svāhā viṣṇave T. 16. antāḡ
paridhi om. BBe JTMG. — abhyarcayaty M. 21. parikṛāmayed BBe JTMG.
23. BTM *abbrev. the Mantra*. 27. viśramṣayēt TMG. — etayā caruḡ DBBeJ.

Adhyāya 8.

athāto ravīkalpaṃ vyākhyāsyāmo | maṇḡdalam caturāstraṃ vā goma-
yena gocarmamāṡtram sthaṇḡlam kṛtvāṣṭacatvāṡrīṣṭakṛtyo ravīvāre
tāmṛpētre raktagandhāṃ raktapuṣpam vā | ḡhṇīḡ sūrya ādītya ity
āvāḡhyāṣṭenety arḡhyaṃ dadyāt haṃsaḡ śucīṣad iti pādyaṃ agnir
mūṡdhety ācamanīyam | abhāinam snāpayaty āpo hi ḡhā mayobhūva
iti tīṣṭbhīr hiraṇyavarṇāḡ śucayaḡ pāvākā iti catasṛbhīḡ pavamānaḡ 10
savarjana ity etenānuvākēna māṇḡjayitvābhābhīḡ tarpayati dhātāraṃ
tarpayāmi vidhātāraṃ tarpayāmy aryamaṇam tarpayāmi mitraṃ
tarpayāmi varuṇam tarpayāmi bhagavantaṃ tarpayāmi haṃsam tar-
payāmi pūṣaṇam tarpayāmi pājānyaṃ tarpayāmi vīrasvantaṃ tar-
payāmīndraṃ tarpayāmi raviṃ tarpayāmy etair eva nāmadheyair 15
gandhapuṣpadhūpādīpair amuṣmai namo 'muṣmai nama iti | vyāḡṛti-
bhīḡ puruṣam udvāsēyāmīty udvāsytvābhūpṛpaṃ dadyād āṣṭācatvā-
rīṣṭād | ekavāṡram arcayitvā kuṣṭharogī kṣayarogī badhho vimucyate
bandhād rogī rogād vimucyata ity āha bhagavāṃ bauddhāyanaḡ.

Adhyāya 9.

athāto jyeṣṭhākalpaṃ vyākhyāsyāmas | tilatailam ājyam payo dadhi 20
sakṡtūḡ lājāḡ kṣīraṃ kṣīṇāṡ vāsēṃsīṡ sambhāraṃ upākalpayate |
proṣṭhapadāyāṃ anuvādhāyāṃ vā haviṣyaṃ bhūjīṡāṡtā śvo bhūte
jyeṣṭhāṃ annamāraṃ uttbārya devāḡḡḡre rahasyapṛdēṣe vā yatra

1. vaiṣṇava ity aḡam om. TMG, yo vaiṣṇava ity āha D, BeJ *unreadable*.
2. dadyād ity BBe JT, dadātīti MG. 3. dvādaśavāṡram BBeJ. 4. avṛ-
notī M. — āha bhagē bāudhē om. DBBeJ. 7. raktagandham om. T, 'gandha
G. — vā om. BBe. 9. DMT *abbrev. the Mantra*. 11. ātha om. D.
11—15. *The series of names according to DTMG*; Be almost *unreadable*. —
dhātāraṃ tarpē mitraṃ tarpē indruṃ (?) tarpayāmīty Be; dhātāraṃ tarpē
mitraṃ tarpē varuṇam tarpē bhagavāḡmitraṃ tarpē haṃsam tarpē pūṣaṇam tarpē
pājānyaṃ tarpē vāyasam (*thus also* Be) tarpē indraṃ tarpayāmīty J.
14. pūṣaṇam D, pūṣaṇam T. 15. indraṃ tarpē om. TG (G *adds it at the end*).
— raviṃ tarpē om. M. 18. ekavaruṇam (?) BBeJ. — 'rogī tatāḡ vimucyate
BJ, bāudhād vimucyate badhho D, badhho vimucyate ity āha T. 21. kṣīraṃ
om. M, karāmbhāḡ D, kṡīraṃ BBeJ. — vāsēṃsī evam saṃḡ G. 22. pro-
ṣṭhapadānuṡ TMG, anuvādhāyāṃ DMG.

rocate manas tattra sthaṇḍilam kṛtvātha devayaśanollekhanaprabhṛty
ā prañītibhyaḥ kṛtvāgreṇāgṇim jyeṣṭhādevīm āvāhayati

yasyāḥ siṃhā rathe yuktā vyāghraś cāpy anugāmināḥ |
tām imāṃ puṇḍarikākṣiṃ jyeṣṭhām āvāhayāmy aham ||

5 ity āvāyehalokakṛtāye namaḥ paralokakṛtāye namaḥ śrīyai namo
jyeṣṭhāyai namaḥ satyāyai namaḥ kalipatnayai namaḥ kalihṛdayāyai
namaḥ kuṇḍbhyai namo nikuṇḍbhyai namaḥ prakūṇḍbhyai namo
jyāyai namaḥ śrīyai namo varadāyai namaḥ hasimukhāyai namo
vighnapārsadāyai namo vighnapārsadyai nama ity! athanāṃ snāpe-
10 yaty āpo hi śīṭhā mayobhava iti tīrthair hiraṇyavarāṇāḥ śūcayāḥ
pāvakaḥ iti catasṛbhīḥ paramāṇaḥ suvarjāna ity etenānūvākēna māṛja-
yitvā tair eva nāmadheyair gandhapuṣpadhūpadipair amuṣyai namo
'muṣyai nama iti! paridhānaprabhṛty āgṇimukhāt kṛtvā pakvāj
juhoṇdro jyeṣṭhām annu nakṣatram etī puronuvākyaṃ annūyā
15 purandarāyā vṛṣabhāyā dhṛṣṇavā itī yājyajā juhoṭy! athājyāhūtr
upajuhōṇdrāyā svāhā jyeṣṭhāyai svāhā jyāśīṭhyāyā svābhābhijītyai
svāheṭi! namaḥ su te nīrtā itī śadbhir annuchandasaṃ! atha kutsair
juhoṭi! devasya tvā savitūḥ prasave 'śvinor bāhubhyāṃ pūṣṇo has-
tābhyaṃ bhūir bhuvāḥ suvar om jyeṣṭhāyai havir nivedayāmīti havir
20 nivedayaty! atha diśāṃ balim kṛtvā gandhamālye dve vāsai nived-
yāṃ dattvāmanēṇ ca brāhmaṇebhyo dattvā namaḥ su te nīrtā itī
śadbhir upasthāyā svīṣṭakṛtprabhṛti siddham ā dhenuvarapradaṇād!
yasyāḥ siṃhā rathe yuktā vyāghraś cāpy anugāmināḥ |
tām imāṃ puṇḍarikākṣiṃ jyeṣṭhām udvāsāyāmy aham ||

25 ity udvāsya jyeṣṭhāmantarāṃ sahasrakṛtva āvartayec chatakrṭvo 'pa-
rimitakṛto vā daśāvararāṃ śākayāvakrabhāikṣamṇīlaphalāśī adbhāśāyī
śvo bhūte tatthairāvābhyaraya saṃmāsād ūrdhvaṃ nityānām acārāt
sarvāṃ kāmāṃ avāpnōtīty āha bhagavān bāudhāyanāḥ.

1. sthaṇḍilam kalpayitvā atha G. 4. jyeṣṭhām devīm (jyeṣṭhādevīm B) tūvāyāmīty BBe J TMG. 5. ilalokakṛtāye D BBe J. — paralokakṛtāye D BBe, om. J. 6. kalipatnayai D, kalihṛdayai T. — kalihṛdayayai D, kalihṛdayayai T. 7. kṛtyai BBe J. — nikṛtyai BBe, vikṛtyai J, kumbhī-
yayai D, om. T. — prakṛtyai BBe J. 8. jyāyayai D. — śrīyai namo om. D.
9. namaḥ itī tarpayati āpo D. 10. DTM *aboven. the Mantra*. 15. dhṛṣṇava
om. T. 16. jyeṣṭhāyā D. — śraīṣṭhyāyā T, śreṣṭhāyā D, jyeṣṭhāyā (?) B, om.
Be. — prajūpatāye svāheṭi DBBe. 17. nīrtā itī havir annam nivedayati |
atha diśāṃ (l. 20) T. — atha kṛtsmai, *variant in* D. 19. havir om.
DBBeJ. 20. balim rchāsati (icchatī BBeJ) gandhamālyair dve daśi (vedastī
BBeJ) naivedyaṃ (nivedyaṃ BBeJ) TMG BBeJ. 23. anuyāyinaḥ D.
24. jyeṣṭhādevīm udvās° TMG. — aham om. BBe J TMG. 25. jyeṣṭhām
saḥsra° BBeJ. 26. daśavararāṃ BBe T. — śākayāvakra alikṣamṇīlā° BBe (!).
— adbhāśāyīti TMG. 27. saṃmāsād TMG. — ūrdhvaṃ samūccaran nityānām
āśīṣyām D. — ūccāryāt TM, ūccāryā (?) J, āryām (?) B, Be *unreadable*, *text*
according to G. 28. 'itī ha smāha D.

Adhyāya 10.

athāto vināyakakalpaṃ vyākhyāyāmo | māsīmāsi catuṛthyaṃ śukla-
pakṣasya pāñcamyām vābhyudayaḍau siddhikāma ṛddhikāmaḥ paśu-
kāmo vā bhagavato vināyakasya balim harēt | pūvedyupū kṛtāika-
bhuktāḥ śucir apa ścamyūtha devayaśanollekhanaprabhṛty āgṇimukhāt
kṛtvā dakṣiṇāmukhaṃ hasimukhaṃ dakṣiṇato brāhmaṇaṃ upaveśyo-
5 pothāyā daivatam āvāhayati

vighna vighneśvarāgaccha vighnety eva namaṣkṛta |

avighnāyā tayastv adya sadāsmākaṃ bhavaṇ bhavom ||

ity! atha dūrvaṣṣatsumanomīstram arghyaṃ dadātīmā āpaḥ śivali
śīvatamāḥ pūtāḥ pūtātāmā medhyā medhyātāmā amṛtā amṛtarasāḥ 10
pādā arghyā arhamīyā abhiśecanīyā ścamanīyā māṛjanīyās ca pra-
tiḡrhyānāṃ pratiḡrghṇātu bhagvān vināyako vināyakāyā nama ity!
atha tūṣṇiṃ gandhapuṣpadhūpadipair abhyarocyopatiśīṣhate bhūpatāye
namo bhuvanapatāye namo bhūtānāṃ patāye nama ity! atha tīro
vināyakkāhūtr juhoṭi vināyakāyā bhūpatāye namo vināyakāyā svāhā 15
vināyakāyā bhuvanapatāye namo vināyakāyā svāhā vināyakāyā bhū-
tānāṃ patāye namo vināyakāyā svāheṭi! jāyaprabhṛti siddham ā
dhenuvarapradaṇād!

apūraṃ karaṇbhodanasaktūn pēyasaṃ ity athāsmā upaharati vigh-
nāya svāhā vināyakāyā svāhā vīrīyā svāhā śūrīyā svāhogṛīyā svāhā 20
bhīmāyā svāhā hasimukhāyā svāhā varadāyā svāhā vighnapārsade-
bhyāḥ svāhā vighnapārsadibhyāḥ svāhety! atha bhūtebhyo balim
upahared ye bhūtāḥ pra carantīty! atha pāñcasūtram kaikanan
haste vyāñṛtibhir badhnāti

3. vā om. BBe. 4. 'bhuktis M, 'bhaktis T, 'bhaktāḥ BBe J. 5. dakṣi-
nāmukhaṃ T. — hastāmukhaṃ M. 8. avighnāyā bhavaṇ samyak
sadā 'smākaṃ bhava prabho itī D. — bhagavān Be J. — prabho itī T.
9. 'omīstram udakam dadātī G. 10. śīvatamās śmītās śmātātāmāḥ pūtāḥ
pūtātāmāḥ puṇyāḥ puṇyātāmāḥ medhyā medhyātāmāḥ juṣṭā juṣṭātāmā amṛtā D.
11. mājanīyās ca om. G. — pratiḡrhyātām BBe J TMG. 13. tūṣṇiṃ vā
DTMG. — bhūtapatāye Be J. 14. T *adds*: bhūtāye nama. — atha catasro
T, itī upasthāyā tīro D. 15. bhūtapatāye BBe JM — bhūpatāye namo
vināyakāyā bhuvanapatāye svāhā vināyakāyā bhūtānāṃ patāye namo vināy-
kāyā svāhā vināyakāyā bhūtāye namo vināyakāyā svāheṭi T. 19. karaṇ-
bhodakā° BBe, karaṇbhāṃ udakam DJ. — atha om. T. — upakṛitāḥ BBe J,
also MS. Sanskrit 106, fol. 100 b, of the "Hof- und Staats-Bibliothek in Munich.
The passage is quoted by Th. Bloch, Ueber das Geyga- und Dharmasūtra der
Vaiṣṇava, p. 6. 22. vighnapārsadibhyāḥ BG, also the Munich MS., om. J.
23. atha om. TMG. — pāñcavasūtram T. 24. vyāñṛtibhir, *thus* D ('tibhir'),
om. BBe J TMG.

vināyaka mahābāho vigñanam hanī tavajñāyā |
kāma me sādhitāḥ sarva idaṃ baddhāni kaṅkanam ||
athāgñiṃ pradakṣiṇaṃ kṛtvā puṇamvābhivādya vināyakaṃ viśajayati
1 kṛtaṃ yadi mayā prāptam śraddhaya me gaṇeśvara |
5 uttiṣṭha saganāḥ sādho yāhi bhadrāṃ prasīdatom || itī |
tasmim ante dvādaśeṣu samidhonopari madhyamaṃ caiva dakṣi-
nordhvasamidheṃ tathā dadhimadhupaya ājyaṃ pariśecanaṃ viśa-
janaṃ ca kalpayati.

Adhyāya 15.

athāto 'rdhamāse 'rdhamāse śtamyāṇṇ brāhmaṇā brahmacāriṇaḥ
10 strīyaś ca putrakāmā āyuṣkāmā arogyakāmā brahmayaracasakāmāḥ
saubhāgyakāmāś copavasanty | atha pradose rudrāṃ virūpākṣaṃ sapat-
nikāṃ sasutaṃ saganāṃ saparśakam āvāhyānty āvāya svāga-
tenbhinandayati svāgataṃ punarāgataṃ bhagavate mahādevāya
virūpākṣāya sapatnikāya sasutāya saganāya saparśakāyety etad
15 āsanaṃ kṛjtaṃ | atṛstāṇṇ bhagavān mahādevo virūpākṣaḥ sapatnikāḥ
sasutaḥ saganāḥ saparśakā ity | atha kūrcaṃ dadāti bhagavato 'yaṃ
kūrco darbhamaṃyas trivṛd dharitāḥ suvarṇamaṃyas taṃ juṣasve |
prāṭigṛhṇātu bhagavān mahādevo virūpākṣaḥ sapatnikāḥ sasutaḥ
saganāḥ saparśakā ity | atra sthānāni kalpayati mahākālāya namaḥ
20 śāṅkukarṇāya namo babhrukarṇāya namo nandikeśvarāya namo
daṇḍimundāya namaś caṇḍikeśvarāya nama ity | atha pakvāḥ juhoty
ardrayā rudraḥ heṭi rudrayeti dvābhyaṃ | adbhāyāhutoṭi upajuhoti
bhavāya devāya svāheti caturviṃśatibhiḥ | havayāvāhaṃ svīṣtam iti

1. hanmi M. — vigñanam eta[] tavajñāyā BBeI, vigñhesa bhavadājñāyā D.
2. kāmo me sādhitas (vasitas (?) T) TMG. — idaṃ vyūhītibhir ābaddhāni
kaṅkanam BBe TMG. 3. atha sūgnikāṃ vināyakaṃ pra° D. — 'vābhivād-
yam (?) BD. 4. prāptam ya śraddhaya mahāgaṇeśvarā(?) T, prāptam mahā-
bhāgaganeśvara BBeI, śraddhaya vā gaṇ° D. 5. sādho BBeI, sādhu MG,
sādha yohi bhadrāṃ (?) T. — prasīdanom G *errata*. 6. *Text according to*
MG: *passage entirely corrupt*. — 'opari mardham pañcaiva dakṣiṇordhvaṃ
T, tasmim ante dvādaśeṣu samiddhenaupari madhyamaṃ caiva dakṣiṇam
cordhve samidham B, tasmim yāte dvādaśedhvasamidhonopari madhyamaṃ
caiva dakṣiṇordhvaṃ samidham D; BBeI *omit the difficult passage*: prasīdatom
iti dadhimadhupaya *etc*. 7. D *ins.* sumiśīya *after* ājyam. 8. ca om.
DBBeI. 9. athāto 'rdhamāse śtamyāṇṇ BBe JM.G. 10. ca om. BBe JM.G.
12. saparśakam D. 13. punarāgamaṇaṃ *variant in* D. 14. saparśakāy-
kīrtye D. 18. virūpākṣāya sapatnikāya sasutāya saganāya saparśakāyety
DBBeI. 19. āvāya D. — 'kāḍāya TMG. 20. śāṅkarāya D, *who greets*
śāṅkukarṇāya *as a variant*. 21. atha deveyaṇanolekhanaprabhity āgñim-
kṛt kṛtvā pakvāḥ D. 23. svāhā ity ādibhiś catuḥ° D. — caturviṃśatir
BBeI, caturviṃśatibhiḥ hutvā DT. — svīṣtam om. BBeI TMG, *cp.* D *errata*.

svīṣtakṛtaṃ hutvāgreṇāgñim arkaparṇeṣu hutśeṣeṣaṇ nidadhāti yo
rudro agnāv itī |
sistair gandhamālyair abhyaroya raudribhir iḅbhiḥ stuvanty ārsaiś
ca stotrair | devatāṃ pravāḥayati prayātū bhagavān itānaḥ sarvaloka-
namaskṛto 'nena haviṣā tṛptāḥ punarāgamaṇaṃ prāṭi |
5 ya evaṃ vidvān ācānti putravān paśumān bhavati sarvaṃ pāpmā-
naṃ tarati tarati brahmahatyāṃ apa punarmityuṃ jayati ha smāha
bhagavān baudhāyanaḥ.

PRAŚNA IV.

Adhyāya 2.

āhūtānukṛtir baliharaṇānukṛtir dhūrtabaliś | catuṣṣu catuṣṣu māsasu
āhūtāne māsi śuklapakṣasya sapṛamyāṇṇ kriyeteṇi vā trayodaśyām | 10
phalguṇe māsi śuklapakṣasya sapṛamyāṇṇ kriyeteṇi vā trayodaśyām | 10
evam āsādha evaṃ kṛttike | sa purastād evopakalpayate bahir
balivāni ca pañcadāśedhmadārūni balivaṃ meksanaṃ paridhīnś ca
śvetarakṣaṇ gandhamālyān śvetarakṣānś ca prāṭisaraṇ | śrapayaty
apūṇān vividhānś ca bhakṣyāṇ sēhālīpakṣaṃ ca śrapayaty | athainān
ādāya sahantevasibhir gṛtāmāt prāciṇ vodcīṃ vā diśam upaṇīkṛamaṃ 15
yatāpṛas tad gatvā snātavā ācamaṃya surabhimatvābhiṅgābhir vāruṇi-
bhīr hiraṇyavarāṇābhiḥ pāvananibhir iti mārjāyitvāntarjālagato 'gha-
marṣaṇena śoḍaśe prāṇḍyāmān dhārayivotīrya vasaḥ pīdayitvānyat
prayatam vāsaḥ paridhāyāpṛa ācamaṃya devayajanaṃ udānayat | atha
śucau dśe vedīṃ kurvanti puruṣamātrīm aparimitāṃ vā | tasyāḥ 20
pūrvarḍhe sēhādīlām kalpayitvodumbarasākṣhāṃ bahuparṇāṃ apra-
tisūṣkagṛtāṃ nihatyā darbhair bhagavate dhūrtāya prāṭikṛtiṃ kṛtvā
pareṇodumbarasākṣhāṃ prāṭisthāyā prāṭisareṇa saha śākhayā pari-
vayante | yajñopavitāṃ upavayante

1. hutvāhāgreṇāgñim DT. 3. raudribhir J. — iḅyajussāmāhavarabhis
stutibhis stuvanty D, *cp.* p. 10. 21. — stuvanty T. 4. ca om. DB. — pravā-
hayet TMG. — itas JM.G, itānas sarvalokānaṃ sarva° D. 5. tuṣṭāḥ JBBe.
7. tarati *once only* MT. — api punar M, punar om. BBeI. — ha sma om. TMG.
10. śuklapakṣeṣu BBe. 11. sādhanāni purastād D. 12. ca om. JTMG,
caiva D. — 'dārūni bhavanti balivaṃ TMG. 13. śvetarakṣaṇ gandhamā-
lyāṇ BBe JD. — prāṭisaraṇa dhūṇam śrapayati D. — śrapayanti BBe TMG.
14. apūṇānś ca vividhabhakṣyāṇ TMG, annāni (anyaṃ BBeI) vividhānś ca
bhakṣyāṇ DBBeI. — śrapayanti TMG. 14—19. *cp.* BDh III, 9, 4 and II, 47, 37.
15. gṛtāmāt om. TMG. 16. snātavā: *thus* D, om. BBe JTMG. 17. pāva-
manibhir vyūhītibhir iti TMG. 18. tris D, sat tris BBeI. 19. udāna-
yanty T. 20. vedikām T. — puruṣamātrīm TMGD. — aparimitāṃ D.
21. kṛtvodumbar° MG. — bahuparṇāṇṇ bahusākṣhām aprati° DBBeI. 22. bha-
gavato dhūrtāsyā (?) T, punśtyā BBe, punśtyeti J. 24. upavayayate DBI.

yajñopavitam paramam pavitram | prejāpater yat sahajam pu-
rastat ||
āyugyam agriyam pratimūṇa śubhram | yajñopavitam balam
astu teja || iti |

5 tena tvāhaṃ pratigṛhṇāmy āyuṣā brahmaṇā brahmanavarasāyety | apa-
rāthe vedyai sthaṇḍilam kṛtvollekhanaprabhṛty ā paryukṣaṇāt kṛtvā
vedinṃ sṛṇātṣy anaidṛṣnam | uttareṇāgṇinṃ prēgagrām darbhām saṃ-
sṭīrya teṣu dvandvaṇṃ nṛāñci pātṛāṇi sādāyivā tūṣṇinṃ saṃskṛtābhir
adbhir uttānāni pātṛāṇi kṛtvā vīrasyedimam triṇ sarvābhiḥ prokṣya
10 darbheṣu dakṣiṇāto brāhmaṇam upaveśyottarata udapātṛaṇṃ nidhāya
pakvam odanaṃ pūyasaṃ vā yāceci | tam abhyukṣyāgnāv adhiṣṭayaty |
ā paridhānāt kṛtvā samanvārabdhiesv antevasisv pradakṣiṇam agṇinṃ
parisicyādhedhmāt samidham abhyajyādadhātī
imam stomam arhate jātavedase | ratham iva sam mahemā
15 manīṣayā ||

bhadrā hi naḥ pramatir asya saṃsady | agne sakhye mā riṣemā
vayam tava || svāhety |

evam evābhayajya dvitīyām abhyādadhātī
yasmāi tvam āyujase sa sādhaty | anarvā kseti dadhate suviryam ||
20 sa tutaṇva nainam aśnoty aṇhatir | agne sakhye mā riṣemā va-
yam tava || svāhety |

evam evābhayajya tṛtīyām abhyādadhātī
śakema tvā samidham sādhaty dhīyas | tve devā havir adanty
ānutam ||

25 tvam ādityān ā vaha tām hy usmasy | agne sakhye mā riṣemā
vayam tava || svāhety |
evam evābhayajya caturthām abhyādadhātī
tat te bhadraṇṃ yat samiddhaṃ sve dame | somāhuto jarase
mīlayattamāḥ ||

30 dadhāsi ratham draṇiṇaṃ ca dāsuse | agne sakhye mā riṣemā
vayam tava || svāhety |
evam evābhayajya pāñcamīm abhyādadhātī
tam tvā samidbhir aṅgīro gṛtēna vārdhayāmasi | bṛhachocō
yavisṭhaya || svāhety |

1—4. TM *aborev*. 3. agryam BJG. 5. tvām aham D. — āyuse brah-
manavarasāyē TMG. 6. vedyaṣ D. 7. anaidṛṣyam BBe. 10. dakṣiṇāś
cottarataś codapātṛena (°pātṛe J) nidhāya BBeJ. — brāhmaṇam uttarataś
codapātṛaṇṃ (uttaratodapātṛaṇṃ TM) nidhāya TMG. 11. vā yāciam adbhir
abhyukṣyāgnāv adhiṣṭīyēyaṇṃ nirupādhāṣṭvobhayaṃ paryagñi kṛtvā pari-
dhānāt kṛtvā D. 18. dvitīyām samidham ādadhātī TMG. 19. sa sādha-
yaty TM, samādhayaty D; JB *aborev*, the *Mantra*, also the three following.
22. tṛtīyām samidham M. — ādadhātī TMG; abhyajyādadhātī BJ, likewise
I, 27 and I, 32. 27. ādadhātī TMG.

evam evābhayajyaikṣapāyena bhavē namaḥ svāheci śadaksareṇa pa-
riśiṣṭā | āgṛhāraprabhṛty āgnimukhat kṛtvā daivataṃ āvāhayanāto
nṛtyantāḥ pradakṣiṇam āgacchanti | triḥ pradakṣiṇam pariṇanti

yasya siṃhā rathe yuktā vyāghrāś cāpy anugūṇināḥ |
tam imam putrikāputraṇṃ skandam āvāhāmy aham ||

5 āyātū devottamāḥ kātṛitikeyo | brahmaṇyaḥ putrah sāha mātrbhiḥ ||
dhātṛā viśākhena ca viśvarūpo | juṣṭam balinṃ sāmucaro juṣasva ||

septāhaṇṃ jātā yāḥ śāktiḥ septaparvam arindamam vyāghrāvītaṇ
mahādhūrtāṇṃ prapadye saṃśīavratāṇṃ putraṇṃ devaṇṃ varadaṇṃ pra-
padye dhūrtāṇṃ senām ugrasenām aparāṇsutaṇṃ kṛttikūṇāṇṃ śadāsyam 10
agnēḥ putraṇṃ śāmayair yatloktaś cēturmāsyaiḥ septamīm tvām
arāyena gandhaś ca bhaktyā ca yajāma śakte vīteṇṃ vītāny aśasas
ca rājan kāmāṇś ca dhūrta prayaccha namaḥ śāṅkarāya namaś ca
sāme namo nīlagriyāya namaḥ | kṛttikāputrah prīyatām viniyogaḥ
prīyatām śasāḥ prīyatām putrikāputrah prīyatām bhagavān mahā- 15
dhūrtāḥ prīyatām namo nama iti | tam āyāntam anumantrayate svā-
gataṃ punarāgataṇṃ bhagavate dhūrtāyaid adānaṇṃ kṛpām atvāstāṇṃ
bhagavān mahādhūrta ity | atha kūrcaṃ arhaṇaṇṃ ca dadāti bhaga-
vato 'yaṇṃ kūrco darbhamaṇyaṣ trivṛd dharitāḥ suvarṇamaṇyaṣ tam
juṣasvety | aḥśāmai kenāse vā camase vā puspaphalākṣatamistṛair 20
varṣīyasā tejomayenāpīdhāyāṇīyā īpo nivedayanta ima āpaḥ sīvāḥ
śīvatamāḥ pūtāḥ pūtātām medhyā medhyatāmā amṛtā amṛtāśāḥ
pādya arghya abhiśecaniyā ācamaniyā mājāniyāś ca tā juṣantāṇṃ

1. °pacayena na bhavē TMG. 3. pradakṣiṇam āgacchanti om. D. —
āvāhayanāti triḥ BBeJ. — pariṇanti BBeJ TM. 5. āvāhāyāmītha BBeJ.
6. brahmaṇyaḥputrah BeJ DTMG. — mātrbhiś ca DTMG. 7. dhātṛyaḥ D,
svadhātṛā BJ, svābhātṛā Be. 8. septāhaṇṃ jātayaś śaktiś DT, jāto yas MG.
— jātīyasāktisaptaparvam (°vayam BBe) arindama (Irāṇdam Be, Irāṇdamā
B) BBeJ, septāhajātī and arindamāḥ *varīants in D*. — vyāghrāḥśāha MGB,
vyāghrādhata B, vyāghrādhata J, vyāghrāḥśāha T (*under vyāghrāḥśāha there
is written jagrāḥśāha*). 9. mahāṇ dhūrtāṇ BJ, mahādhūrta G, mahā-
dhūrtā M, mahāvāradavapārādhūrtāṇ T. — putraṇ: *thus MTG* (T *has a
second reading: purandaraṇṃ*), parāṇ D, purāṇam BBeJ. 10. dhūrtasenām
BBeJ TMG. — aparāṇsutaḥ J, parāṇsutaḥ B, aparāṇṃ sutam M, suvarṇāntaḥ
T. — śadāsyāḥ BJ. 11. tvām arāyē ganthaś ca D, tvārabhayaṇāṇ
ganthaś ca G, tvām urāyāna M, urāyena T. 12. yajāmāhe śukto (śukte
T) vito (om. T) vītāny aśasāś ca TMG, yajāma śukro (śukle J) vito vītāny
arāśāś ca jāna (arāśāś cājāna J) BBeJ. 13. dhūrtāḥ prayacchantu D.
14. sāmame D, sāmābhūya nīcē T. — kṛttikāputrāya D. — api niyogēḥ BM,
api vā niyogēḥ G. 15. prīyatām śasāḥ om. M, viśākhāḥ D. — kṛttikā-
putrah DMGT. — bhagavān mahādhūrtāḥ om. D. 17. punarāgamānaṇ BBe.
18. bhagavato 'yaṇṃ kūrco arhaṇaṇṃ (kūrcoṇānaṇ M) ca bhagavato 'yaṇṃ MG.
— darbhamaṇyaḥ kūrco trivṛd BBeJ. 22. ca om. TMG. — juṣantāṇṃ prati-
gṛhyatām BBeJ TMG (*cp.* II, 13: 2. 25; II, 16: 8. 6; III, 10: 24. 12).

pratiḡṛhyanāṁ pratiḡṛhṇātu bhagavān mahādhitṛta iti! mātṛjaty
 āpo hi śīhā mayobhava iti tisṛbhīr hiraṇyavarāṇāḥ śucayaḥ pāvaka
 iti catasṛbhīḥ pavamanāḥ suvarjāna ity etenānuvākena! mātṛjativā
 pradakṣiṇam āvṛtya pratyaini āvṛtya jagānenāṅgrīm upaviśyānvārab-
 5 dhesv ājyānuṭīr juhōti skandāya svāhā kumārīṇya svāhā bhūṇāya
 svāhā hiraṇyacuṇḍāya svāhāṅgrīse svāhā guhāya svāhā bhadrāsanaṇya
 svāhā nīlgrīvāya svāhā bhavaputāya svāhā dhūtṛtāya svāhā paśu-
 bhūve svāhā śaśṭhyai svāhā viśākṇīya svāhā sanātkumārīya svāhā
 skandapārsadebhyaḥ svāhā śaśṭhipārsadebhyaḥ svāhety etair eva nā-
 10 madheyaiḥ pūrvarādhē juhōty!

uttarārdhāt sviṣṭākṛtām avadāyāntalparidhi sādāyitvopothhāya dai-
 vataṁ arcayati gandhapuspadhūpadīpair annuṣmai namo 'nuṣmai nama
 iti! phalodakenāmūṇ tarpayāmy annuṇ tarpayāmiti! annenānuṣmai
 svāhamuṣmai svāhety! atra namasyati yaṁ kāmam kāmāyate taṁ
 15 me kāmāḥ samṛdhyātūṁ tasmīn kāme samṛddhe droṇam upa-
 riṣyāmi kāmam vardhayaṭv iti! kāme samṛddhe droṇāṇnam upa-
 riṣyaty! aṭhainam upatiṣṭhate

namo bhagavata iti guhvo guhyapatir guhaḥ |
 vasur vasupatir namo dhūrtasvāmī prasīdatu ||
 20 mahāyaśā mahātejā mahāsena mahārūpāḥ |

mahātapā me bhaktasya pratiḡṛhṇātṛ imaṁ balim || ity!
 athopaviṣya sviṣṭākṛtām hutvopothhāya devaṁ pravāhayaṇto nṛtyantas
 trir apasalaiḥ periyanti

siṇhavyāḡghrasamāyuktāḥ saratho rathināṁ varāḥ |
 25 prayātu bhagavān dhūrtāḥ priyavāṇiḥ priyaṅkaron || nama ity!
 athopaviṣya jayaprabhṛti siddham ā dhenuvarapradānād! aṭhaināṁ
 pratīkṛtim ādāya śīrasi midhāyāvabhṛthamantrēṇāpsu prapliṇyātisīṣṭair
 gandhamālāyair ātmānam alaṅkṛtya pratisaraṇ kṛtam

adityā sukṛtāṁ sūtram indreṇa trivṛtāṁ kṛtam |
 30 aśvibhyāṁ grāhito grāhīr brahmaṇa pratisaraṇ kṛtam ||

1. mātṛjaty om. D. 2. tisṛbhīr... etenānuvākena om. MG. 4. pra-
 tyain ādṛvtya BTM, om. Be. 5. upajuhōti TMG. — bālāya DT.
6. bhadrāsenaṇya T. 7. nīlvasṭya B. — paśuapataye TMG, and variant in D.
9. śaśṭhyāḥ pārsadebhyaḥ BJ. 10. mekṣuṇopagāhātām pūrvarādhē D. —
 pūrvarādhē..... arcayati om. BBeI MG. 11. devatam arcayaty etair eva
 nāmādhēyair gandha° D. 12. gandhapuspadhūpadīpāṇāṁ phalodakenānuṣmai
 namo 'nuṣmai nama ity annenānuṣmai svāhamuṣmai svāhety phalodakenā-
 nuṇ tarpayāmy annuṇ tarpayāmiti BBeI. 14. GM add.: tilodakenānuṇ
 tarpayāmy annuṇ tarpayāmiti. — nātra TMGB, tān atra J, tān na Be.
18. namo bhavodhava iti guho guhyapatir bhavaḥ (guhāḥ BBeI) DBBeI.
21. me: *thus* D; mama TMG BBeI. 22. daivataṁ DBBeI. 24. °sanyuktāḥ
 BBeI, siṇhavyāḡghrasamāyuktas T. 27. pratimāṁ T. 29. adityādhīkṛ-
 tāṁ BBeI, adityā kṛtīkāṁ TMG. 30. grāhīr TM, grādhīr D.

abhiṣāraṇ ca kharavaṇ ca yac° ca me duṣkṛtāṁ kṛtam |
 sarvato me bhayaṇ nāsti yāvāt sūtram dhāriṣyati || ity!
 athānyonyam apāḥ pratiḡṛhṇayante priyatām bhagavān mahādhitṛta
 ity! aṭha pakvad upādāya prāsānti! na stīkumārāḥ prāsniyus! tasya
 prāsānamantra āyur asi viśvāyur asi sarvāyur asi sarvaṁ āyur asi
 sarvaṇ ma āyur bhūyāt sarvaṁ āyur gēgam iti! prāsnyāpā ācam-
 yātīmānaṁ prayabhimīṣate yata indra bhayāmāhe svastīdā viśas
 patir iti dvābhyaṁ! punaḥ punar avokṣēyanta āyusyaṇ varcasyaṇ
 rāyasposam rāksogṇam svastyaayanam ṛddhir ity! ānutānukṛtīr
 vyākhyāto bahīraṇānukṛtīr! devaṁ āvāḥya gandhapuspadhūpadī- 10
 pānamphalodakair abhyarcya namaskṛtya pravāhayaṇto dhūrtabaliṇ
 caturṣu māseṣv evaṇ yajamānās cāturmāsyaṇāṇ phalam avāpnōtīti
 ha smāha baudhāyanaḥ.

1. sarvaṇ ca D. — yatra me B. 2. sarvato vai BBe. — putram BBe
3. bhagavān dhūrtā BJ. 4. na stīkumārāṇ prāsniyātām D. 5. tāpṛ-
 śānamantra DBBeI. — TMGD abbrev. *the Mantra*. 6. ācamya jātharam
 abhimīṣati D. 7. avokṣēyanta BBe, °ante G, avokṣēyanta T, avokṣā-
 yanta (?) B, aveṭyāpā J. 9. rāyasposam om. DBBeI. — ṛddham D.
10. daivataṁ D, daivatām B, devatām Be. 11. dhūrtabalīś cāturmāsyesv
 TMG. — caturṣu caturṣu māseṣv D. 13. bhagavān bodhayaṇāḥ D.

TRANSLATION.

PRAŚNA II.

Adhyāya 13.

Now we shall explain the ritual for the consecration of Viṣṇu¹⁾. On the twelfth or eleventh (day) under Śravaṇā or [under . . .], and whichever other lunar mansions are auspicious, on these (occasions the ceremony has to take place).

5 On the preceding day he should serve food to an even number of Brāhmaṇas, and should cause them to say: "An auspicious day! Hail! Good luck!" He should make at nightfall (of that day) an image of Viṣṇu, resting on gold, with the five products of a brown cow, with gold, barley, blades of Dūrṇā grass, and leaves of Ficus religiosa and Butea Frondosa; and he should sprinkle it with water, (reciting the three (verses): 'āpo hi śīṭhā mayobhuvah', etc. (TS, IV, 1, 5, b), the four (verses): 'hiraṇyavarṇāḥ śucayaḥ pāvakaḥ', etc. (TS, V, 6, 1, a), (and) the chapter 'pavamaṇaḥ suvarjanaḥ', etc. (TB, I, 4, 8), with the Vyāhritis.

15 Barley and blades of Dūrṇā grass, mixed with flowers, fruit and unhusked grain he lays down at the feet (of the image, reciting the verse): 'idaṃ viṣṇur vi cakrame', etc. (TS, I, 2, 13, e). He ties a cord (round the right hand of the image, with the verse): 'rak-
śaṇaṃ vājinam', etc. (TS, I, 2, 12, g).

20 Then (he covers the image) with a (new) unwashed garment, crowns it with a wreath of Kuśa grass, and leaves it during the night in one of the following: a river, a pool, a waterfall, a pond, or a sacred bathing place, (after having recited the verses) 'ava te
hegaḥ', etc. (TS, I, 5, 11, i), (and), 'ud utamaṃ', etc. (TS, I, 5, 11, k)²⁾.

25 Now on the following morning four Brāhmaṇas, having bathed, and having clothed themselves in a (new) unwashed garment, should set up the image, (reciting the verse), 'ut tiṣṭha brāhmaṇas pate', etc. (TĀ, IV, 2, 1).

Then he should establish it in a pure place.

1) Cp. Appendix I.

2) Cp. Appendix II.

Taking the cow's urine, with the Gāyatrī; the cowdung, (with the text) 'gandhadvartam' (TĀ, X, 1, 10); the milk, (with the verse) 'ā pyāśasva' (TS, I, 4, 32); the sour milk, (with the verse) 'dadhikrāvṇaḥ' (TS, I, 5, 11, b); the clarified butter (with the formula) 'śukram asi, jyotiḥ asi' (TS, I, 1, 10, o); the decoction of Kuśa grass (with the formula), 'devasya tvā' (TS, VII, 1, 11, a).¹⁾ These are called the five products of the cow.

Here he says:

'Of a brown cow the milk is best, of a white one the sour milk, of a red one the clarified butter is best, of spotted and black ones 10 the two remaining products.'

With that (mixture, the pañcagavya), he bathes (the image, reciting the eight verses beginning with), 'ā vo rājānam' (TS, I, 3, 14, b—i).

With a jar filled with a decoction of the bark of all trees used in 15 sacrifice, (namely), śami (Prosopis Spiciogera), palāśa (Butea Frondosa), khadira (Acacia Catechu), bilva (Aegle Marmelos), aśvattha (Ficus Religiosa), vīkaṅkata (Flacourtia Sapida), nyagrodha (Ficus Indica), panasa (Artocarpus Integrifolia), amra (Mangifera Indica), śirīṣa (Acacia Sirissa), and udumbara (Ficus Glomerata), he sprinkles 20 the image, reciting this (chapter), 'āsvatthe vo niśadamaṃ' (TS, IV, 2, 6, e—u).

With a jar filled with pearls, jewels, silver, and copper, immersed 25 in water, he sprinkles (the image), reciting the above-named (verse), 'hiraṇyavarṇāḥ', etc. (TS, V, 6, 1, a).

With a sharp (instrument of) gold he should form the eyes²⁾ (with the formula), 'tejo 'si' (TS, I, 1, 10, b).

Now having performed the ceremonies from the marking off of the place of sacrifice, up to the end of the Agnimukha, he offers 30 burnt oblations, cutting off portions of the cooked food, reciting the two (verses), 'viṣṇor nu kam', etc. (TS, I, 2, 13, i), and 'puro mātrayā', etc. (TB, II, 8, 3, 2).

Reciting the Puruṣa-hymn (TĀ, III, 12) he should offer oblations of clarified butter; (reciting the verse), 'idaṃ viṣṇur vi cakrame', etc. (TS, I, 2, 13, e) he should touch both feet (of the image). 35

Again he should offer oblations with that (same hymn; reciting the verse), 'viṣṇor nu kam', etc. (TS, I, 2, 13, i) he should touch the place of the navel (of the image).

1) The same verses: BDh, IV, 5, 12; BGṛps, V, 3, 10 (in D). Likewise in nearly the same form: Matsyapurāṇa, adhy. 267 (*devasūgānam*), sl. 5—6.

2) Cp. Appendix III.

Again he should offer oblations with that (same hymn; reciting the verse), 'ato devā avantu naḥ', etc. (RV, I, 22, 16)¹ he should touch the head of the image.

Again he should offer oblations with that (same hymn, and) he should then touch the whole body (of the image), reciting the Puruṣa-hymn.

At the end of the sacrifice he should place (the image) in a standing position (reciting the verse), 'ud u tyaṁ jātavedasam', etc. (TS, I, 2, 8, 9); he should take it into the temple of the god reciting the Sākuna-hymn² ('kanikradat', RV, II, 42), he should lay down pearls, jewels, coral, gold, and silver on the pedestal, and he should place Viṣṇu (on the pedestal, reciting the verse), 'ato devā avantu naḥ', etc. (RV, I, 22, 16).

Now he places in readiness³ perfume, flowers, incense, and a lamp, stands before (the image), and performs the invocation, with the Yājñirīya, preceded by the syllable 'Om', singly and in combination: 'Om bhūḥ, I invoke Puruṣa, Om bhuvah, I invoke Puruṣa, Om suvah, I invoke Puruṣa, Om bhūr, bhuvah, suvah, I invoke Puruṣa'.

Thus having invoked (the deity), he sprinkles (the image) from a jar filled with water and pearls. 'By means of the Praṇava he should support the Brahman'⁴, thus it is declared in the Veda.

With the Praṇava he offers (the god) a bundle of Kuśa grass (as a seat).

From a jar which contains (water and) Durvā grass, Evolvulus Alsinoides, Panicum Frumentaceum, and lotus leaves, he offers the water for washing the feet⁵.

From a jar which contains (water and) a mixture of cardamom, cloves, Pimenta Acris, and camphor, he offers the water for rinsing the mouth.

As arghya he offers: water (and) milk, with tips of Kuśa grass, unhusked barley corns, and white mustard seeds.

The water for washing the feet, the water for ācamana and the arghya he offers (with the formula), 'These waters are beneficial, very beneficial; clean, very clean; pure, very pure; immortal, nectar, fit for pādya, for ācamana, for arghya; may they be welcome, may

they be accepted, may the Lord, the great Viṣṇu, accept (them), adoration to Viṣṇu.

(Reciting the verse), 'idam viṣṇur vi cakrame', (TS, I, 2, 13, e) he unties the cord.

He performs obeisance to the deity, and then gives the perfume, (reciting), 'These perfumes are beautiful, heavenly, adorned with all perfumes, purified by Kuśa grass, purified by the rays of the sun. May it be accepted, may the Lord, the great Viṣṇu, accept it; adoration to Viṣṇu'.

He gives the garland, (reciting), 'These garlands are beautiful, heavenly, adorned with all garlands, purified by Kuśa grass, purified by the rays of the sun. May it be accepted, may the Lord, the great Viṣṇu, accept it; adoration to Viṣṇu'.

He gives the flower, (reciting), 'These flowers are beautiful, heavenly, adorned with all flowers, purified by Kuśa grass, purified by the rays of the sun. May it be accepted, may the Lord, the great Viṣṇu accept it; adoration to Viṣṇu'.

He gives the incense, (reciting), '(This) incense is the sap of trees, rich in incense, the best incense, to be smelled by all creatures; let this incense be accepted. May the Lord, the great Viṣṇu, accept it, adoration to Viṣṇu'.¹

He gives the lamp, (reciting), 'Light, brightness, and splendour, always dear to the gods, may this lamp, shining on all creatures, be accepted. May the Lord, the great Viṣṇu, accept it; adoration to Viṣṇu'.

Now he gives flowers, pronouncing the twelve names. Having satiated the god with these same (names, he should offer as) oblations, boiled rice with sesamum seeds, rice milk, boiled rice with treacle, and boiled rice with curcuma.

The rice milk he should offer (with the formula), 'pavitraṁ te 30 vitānam', etc. (TĀ, I, 11, 1). Of the boiled rice with treacle he should offer a full dish, poured over with ghee. He should offer an oblation of ghee mixed with boiled rice and sesamum, (with the formulas), 'To Vasudeva svāhā; to Saṅkarsana svāhā; to Pradyumna svāhā; to Aniruddha svāhā; to Śānti svāhā; to Śrī svāhā; to Sara- 35

1) The hymn does not occur in the texts of the Black Yajurveda.

2) Cp. Vaikh. Gs. IV, 11; (Appendix, p. 61.9).

3) This translation of *ākāṣamukhami* is uncertain.

4) This seems to be a quotation from an Upaniṣad, cp. Introd. p. xxix, note 2.

5) For this sūtra and the two following cp. Appendix IV.

1) This verse occurs very often, with slight variations. The Nirṇayasindhu p. 169 has *vanaspatisvobhito gaṇadhāhyo*, etc.; the Skandapurāṇa (Bombay ed.) vol. VI, adhy. 239, 46: *vanaspatisvato dnyo gaṇadhāhyo*, etc. Thus likewise the Matsyapurāṇa, adhy. 267, 26, where the second line runs: *mayā nīteho bhaktiā dhīyo gaṇaṁ pratigṛhyatām*. A different version: Varāha-Purāṇa, adhy. 118, 440-45a (*devopacīrvandit*).

svāhī svāhā; to Puṣṭi svāhā; to Viṣṇu svāhā; (and the verses), 'viṣṇor nu kam', etc. (TS, I, 2, 13, ²), 'tad asya priyam', etc. (TB, II, 4, 6, 2), 'pra tad viṣṇuḥ', etc. (TB, II, 4, 3, 4), 'paro mātṛayī', etc. (TB, II, 8, 3, 2), 'vi cakrame', etc. (TB, II, 4, 3, 5), 'trir devaḥ', etc. (TB, II, 4, 3, 5), (and) with the twelve names (in the formula), 'To (god) so and so svāhā, to (god) so and so svāhā'.

(The ceremonies) which begin with the sacrifice to Agni Sviṣṭakṛt, and end with the gift of a fee (consisting of) a cow are known, (and have now to be performed).

10 Now he performs the Bali-offering of all oblations, (saying), 'Thee, the only one, the first created, the Puruṣa, existing of old, Nārāyaṇa, the all-creating, we worship with sacrifices. For thou art the performed sacrifice, (thou art the sacrifice) to be performed. Accept the sacrifice by thyself in thyself'.

15 Now he lays down in front of the fire on Aśvattha leaves the remains of the offering ¹, (saying), 'Bhūr, Bhuvā, Svah, Om'.

Twice or four times he circumambulates (the image and) the fire, turning his right side towards it, (saying), 'Adoration to Viṣvabhu; adoration to Sarvabhu; adoration to the Ātman; adoration to the Paramātmā'.

A religious student or a householder should feed with boiled rice with curuma twelve Brāhmaṇas, who have restrained their passions ². This is the ritual for the consecration.

Adhyāya 14.

Now we shall explain the rite of the daily worship of Mahāpuruṣa. Clean and pure (himself), he should in a pure and suitable place, which he has smeared with cowdung, make an image (of the god), and having worshipped that with unhusked barley-corns and flowers in due quantity, together with flower-water, he should invoke Mahāpuruṣa (with the formula), 'Om bhūh, I invoke Puruṣa; Om bhuvah, I invoke Puruṣa; Om suvah, I invoke Puruṣa; Om bhūr, I invoke Puruṣa'.

Having invoked (the god), he should give him a seat of Kuśa grass, (with the formula), 'May the Lord Mahāpuruṣa come hither'.

1) The practice of laying down the remnants of the offering on the leaves of a particular tree, generally with a Mantra addressed to Rudra, is exclusively found in Baudhāyana. Cp. III 6, III 15, and W. Geland, Über das Rituelle Sutra des Baudhāyana (Leipzig 1903), p. 34.

2) This sūtra shows that the consecration may be performed by a Brāhmaṇin as well as by a Gīhastha, for the person who provides the Brāhmaṇas with food is the same as the one who performs the ceremony.

Having consecrated the sacrificial vessel by reciting the verse addressed to Savitr, and having cleaned it, (he should fill it), straining the water through the pavitra ¹. Again with the same (verse) having consecrated the water together with the pavitra, he should cause (the god) to look at the sun, (chanting the word) 'Om', (and holding it) as long as his breath lasts.

Of that (water) he should give the water for washing the feet, (with the verse), 'trīṇi padā vi cakrame', etc. (TB, II, 4, 6, 1).

Now having removed the remnants of the offering, pronouncing the Vyāhṛtis, he should give the arghya, (reciting the verse), 'idaṁ viṣṇur vi cakrame', etc. (TS, I, 2, 13, ^e).

The water for ācamana, (reciting the verse), 'divo vā viṣṇo', etc. (TS, I, 2, 13, ^h).

Then he bathes him, (reciting the) three (verses), 'ṛpo hi śhīh mayobhuvah', etc. (TS, IV, 1, 5, ^b); the four (verses), 'hiraṇya-15 varah', etc. (TS, V, 6, 1, ^a), (and) the chapter, 'pavamanah', etc. (TB, I, 4, 8); (then with the verse), 'brahma jajñānam', etc. (TS, IV, 2, 8, ^d), the verse (called) 'Vāmadevī' ², (and) the 'Yajñpavitra' (TS, I, 2, 1, 1).

Now he satiates (the god) with water, (saying), 'I satiate Kṣēṣa, — Nārāyaṇa, — Mādhaṇa, — Govinda, — Viṣṇu, — Madhusūdana, — Trivikrama, — Vāmadeva, — Śrīdhara, — Hṛṣīkeśa, — Padmanābha, — Dāmodara'.

Having satiated him (while pronouncing) these names, and having sprinkled water from the left to the right with the Vyāhṛtis, he should give with the Praṇava the garment; with the Sāvitrī the sacred thread; (with the verse), 'idaṁ viṣṇur vi cakrame', etc. (TS, I, 2, 13, ^e); the water for ācamana; (with the verse), 'gandhadvārām', etc. (TĀ, X, 1, 10) the perfume; (with the verse), 'irāvāt', etc. (TS, I, 2, 13, ^f) the unhusked barley-corns; (with the verse), 30 'tad viṣṇoḥ', etc. (TS, I, 3, 6, ^l) the flower; with the Sāvitrī the incense; (with the verse), 'ud dīpyasva', etc. (TĀ, X, 1, 4) the lamp; (with the formula), 'devasya tvā', etc. (TS, VII, 1, 11, ^a) the oblation of havis.

Then he should give him flowers, pronouncing the twelve names. 35 He should recite (the verses which have) 'trīṇi padā vi cakrame' as introductory verse, (and the words) 'sumṅikā bhavantu naḥ' at the end (TB, II, 4, 6, 1—3 ³).

1) The pavitra consists of two Kuśa blades used as strainers.

2) Vāmadevī is the hymn, 'kayā nās citra ā bhuvat' (TS, IV, 2, 14, ^a).

3) The following five verses are meant: trīṇi padā, tad asya priyam, kratvādī, imā brahma, upa naḥ sūnavah.

Then they praise him with hymns relating to Viṣṇu from the Rk, Yajus, Sāma, and Atharva Veda.

He should dismiss Puruṣa with the Vyāhṛtis, 'Om bhūh, I dismiss Puruṣa; Om bhuvah, I dismiss Puruṣa; Om suvah, I dismiss Puruṣa; Om bhūr bhuvah suvah, I dismiss Puruṣa, Om, may the Lord, the Great Puruṣa, depart.'

In temples which possess an image (of Mahāpuruṣa) the entire (ritual) is the same, except for the invocation and the dismissal (which are in this case not needed). 'This they declare to be the great means of obtaining prosperity', thus speaks the venerable Baudhāyana.

Adhyāya 15.

Now I will proclaim the excellent bathing of Viṣṇu.

In front of the temple the wise man¹⁾ should make a shed for the bathing, and in the middle of the shed he should install an altar. Where the god has a permanent abode, an altar is not (needed). (1—2). Near that (altar), in the place destined for them, is the best place (of standing) of the jars. The number of these is nine; one places them while pronouncing the Praṇava. (3). What-ever is done on this occasion, has to be performed while pronouncing the Praṇava. The placing of the jars begins in the east and ends in the north-east. (4).

In this way²⁾ every act has to be performed. The wise man should finally place the ninth jar in the middle, and all jars he should place on bunches of Kuśa grass, which are resting on a layer of rice³⁾. (5—6).

On the failure of this (rice) every cultivated kind of grain⁴⁾ is

1) 'The wise man', i. e. he who knows how the ceremony has to be performed.

2) 'In this way', i. e. 'pradakṣiṇam', from the left to the right. Cp. W. Caland, Een Indogermansch Lustratiegebruik, (Versl. en Meded. der Kon. Acad. van Wetensch., Afd. Lett., 4e Reeks, vol. II, p. 276 ff.).

3) This practice is still current in South India. Cp. Bombay Gazetteer, vol. XV, part I, p. 126, (a description of the marriage-ceremonies among the Haṅg Brāhmins): '... the priest worships Lakṣmi, the goddess of riches, by placing on a heap of rice piled on a plantain leaf a copper pot containing some silver or gold coins and topped with a coconut resting on mango leaves.'

4) Cp. Bṛhadāraṇyakopaniṣad VI, 3, 32 (ed. and transl. Böhlingk 1889): 'daśa grāmyāni dhānyāni bhavanti | vrthiyavāḥ | tilamāśaḥ | anupriyaṅgavāḥ | godūmaś ca | masūrāś ca | khalvāś ca | khalukulāś ca | '.

⁵⁾ Es gibt zehn angebaute Getreidearten: Reis und Gerste, Sesam und Bohnen.

here prescribed (i. e. allowed). He should fill all (eight) jars with crystal-clear water, but the middle one with the five products of the cow. Then he places on all (jars) a bunch of Kuśa grass and covers them with platters. (7—8). With the nine platters, which should not be empty, he should always perform the action of these (jars), (9), putting rice corns into them.

In due order the wise man should worship all jars with perfume, flowers, etc.

Having invoked Paramātmā at the right moment with the invocation described above, having caused the god to come to the altar, 10 and then having thus worshipped him from every quarter with unhusked grain, he should place the god, whom he has caused to come, immediately on the altar, in a spot which he has smeared with another (quantity of) cowdung, (and) which is sprinkled with unhusked barley corns, grain, and rice; so that he (the god) is 15 sitting in that place, facing the east.

But in case there is a permanent abode of the god, no invocation is prescribed. (10—13).

There, in the continuous presence of the god Paramātmā, he should give in due order the seat, etc., using (as Mantra) the Puruṣa-hymn. (14).

Then seizing the (middle) jar, he should first perform the ablution. The following Mantras have to be remembered when bathing Paramātmā: the Viṣṇu-hymn (TS, I, 2, 13, 2), the seven (verses, viz. the three beginning), 'ṛpo hi' (TS, IV, 1, 5, 2), (and the four verses beginning), 'hiraṇyavarṇaḥ' (TS, V, 6, 1, a), and the chapter, 'pavamānaḥ', etc. (TB, I, 4, 8); all these are the generally prescribed (Mantras for the bathing). (15—16). The wise man should not use any Mantra which has not been enumerated above.

Having performed in that (manner) the bathing of Puruṣa according 30 to the rules, he should give (the god) milk and food, and he should complete the rest, what may relate to the constant divine worship of the bathing with the jars. (17—18).

Three (other Mantras) are also prescribed for the bathing: after the Mantra, 'brahma jaiṇānam', etc. (TS, IV, 2, 8, a), he should 35 use (the verse called), 'Vāmadevī' (TS, IV, 2, 11, a), and the 'Yajurpavitra' (TS, I, 2, 1, 1). The chapter, 'pavamānaḥ' (TB, I, 4, 8) should always be used.

All this he should perform; at an equinoctium (i. e. at the be-

Panicum miliaceum und Panicum italicum, Weizen, Linsen, Kharva, und Dolichos uniflora.'

gining of an *ayana*, half-year), at the passage of the sun from one zodiacal sign into another, at an eclipse of sun or moon, and at the interruption of the worship (of the god) at some time or other, it should take place; also at the occasion of any other inauspicious sign, (or) after a bad, fear-inspiring dream. (19—21).

First he should perform the bathing (himself), then complete tranquillity (i.e. absence of malicious influence) will reign. At the occasion of an *ayana* he should celebrate a festival; (then) he will be freed from all his sins. (22). In this world and in the here-after his happiness increases; later he who has bathed Kṛṣṇa, the benefactor of the world, will undoubtedly be absorbed in Viṣṇu.

Thus speaks the venerable Baudhāyana.

Adhyāya 17.

Now we shall explain the rite of the daily worship of Mahādeva. Clean and pure (himself) he should in a pure and even place, 15 which he has smeared with cowdung, make an image (of the god), and having worshipped that with unhusked barley-corns and flowers in due quantity, together with flower-water, he should invoke Mahādeva (with the formula), 'Om bhūh, I invoke Mahādeva, etc. 'May the Lord Mahādeva come hither'.

20 Having consecrated the sacrificial vessel by reciting the Yajus-verse, 'yo rudro agnan' (TS, V, 5, 9, i), and having cleaned it, (he should fill it), straining the water through the pavitra. Again with the same (verse) having consecrated the water together with the pavitra, he should cause (the god) to look at the sun, (chanting 25 the word) 'Om', (and holding it) until he loses his breath.

Of that (water) he should give the water for washing the feet, (with the formula), 'pādyaṃ' 1).

Now he removes the remnants of the offering, gives (him) *arghya* and *ācamanīya*, and then bathes him, (reciting) the three (verses), 30 'āpo hi śhāt mayobhuvah', etc. (TS, IV, 1, 5, b); the four (verses), 'hiraṇyavarāṇah', etc. (TS, V, 6, 1, a), (and) the chapter, 'pṛamāṇah', etc. (TB, I, 4, 8); (then with the verse), 'brahma jājñānam', etc. (TS, IV, 2, 8, d), 'kad rudrāya', etc. (TĀ, X, 17), the 'Tvaritarudra' (TĀ, X, 16—18) 2), the 'Vāmadevī' (TS, IV, 2, 11, a), the 'Ya- 35 juh̄pavitra' (TS, I, 2, 1, 1), (and) 'āpo vā idam', etc. (TĀ, X, 22) he should perform the ablution.

1) Cp. Hir. Gs. I, 12, 18: 'The water for washing the feet.'

2) Cp. Sāyana, comm. on TĀ, X, 18 (ed. Bibl. Indica, p. 339): *anenānuvā-katrayeṇoktānām mantṛānām tvaritarudrāḥkhyā mantrakalpeṣu prasiddhā*.

Then he sprinkles water from the left to the right with the Vyalṛtis, lays down the pavitra at the heel (of the image), and satiates (the god) with water, with the eight (names in the formula), 'I satiate god Bhava, — Śarva, — Īśāna, — Paśupati, — Rudra, — Ugra, — Bhima, — Mahān'.

5 'Om, adoration to Rudra, Tryambaka', (with this formula) he should give the garment and the sacred thread.

With the eight (names in the formula), 'Adoration to god Bhava', (etc.), he should give eight flowers.

With the (verses called) 'Tvaritarudra' (TĀ, X, 16—18) he should 10 give the perfume, the flower, the incense, and the lamp. The oblation of clarified butter (with the formula), 'devasya tvṛ', etc. (TS, VII, 1, 11, d).

(With the verse), 'tryambakam', etc. (TS, I, 8, 6, i), he should 15 sprinkle (the image with water).

Having said, 'amṛtopastaraṇam asi' (TĀ, X, 32) as introductory formula, he should lay (before the image) as havis (offering) any sweet substance which is not prohibited, (and) bulbs, roots and fruit.

Having sat down for a moment without looking (at the image), he removes the offering, (saying), 'I remove the havis (offering)' 20 Having said, 'amṛtāpīdhānam asi' (TĀ, X, 35) as introductory formula, he should give the water for *ācamana*, (reciting the verse), 'tryambakam', etc. (TS, I, 8, 6, i).

Having worshipped (the god) in every way, with the eight (names in the formula), 'Adoration to god Bhava', etc., he gives the per- 25 fume, etc., (with the formula), 'Adoration to god so-and-so; adoration to god so-and-so'.

With hymns relating to Rudra from the Rk, Yajus, Sāma, and Atharva Veda, and with hymns of praise attributed to Rsis, they 30 extol him.

Making an obeisance, he dismisses (the god with the formula), 'May the Lord Mahādeva depart'.

In places where there is a (permanent) *Liṅga* (the ritual is similar), except for the invocation and the dismissal.

35 'This they declare to be the great means of obtaining prosperity', thus speaks the venerable Baudhāyana.

Adhyāya 18.

Now we shall explain the rite of the worship of the bathing of Rudra.

First having bathed in a (holy) bathing-place, having left the

water, and having put on a (new) unwashed garment, the religious student, pure, and fully prepared (for the sacrifice), dressed in white, should make an image of *Īśāna*. Standing in a spot south-west of that (image), looking towards it, he should assign a place in himself (i. e. in his body) for the deities (to preside in, with the words), 'May *Brahman* abide in the organ of generation; may *Viṣṇu* abide in the two feet; may *Hara* abide in the two hands; may *Indra* abide in the two arms; may *Agni* abide in the stomach; may *Śiva* abide in the heart; may the *Vasus* abide in the throat; may *Sarasvatī* abide in the mouth; may *Vāyu* abide in the nostrils; may *Candra* and *Āditya* abide in the two eyes; may the *Aśvins* abide in the two ears; may the *Rudras* abide in the forehead; may the *Ādityas* abide in the skull; may *Mahadeva* abide in the lock of hair; may *Pinākin* abide in the back; may *Sūlin* abide in front; may *Śiva* and *Śaṅkara* abide on both sides; may *Vāyu* abide on all sides; may *Agni*, surrounded by garlands of flames, abide on all sides; may all deities abide in all limbs each in the right place. May they protect me.'

Having stroked his limbs in the sequence (of the text which he now recites), 'agnir me vāci śrītaḥ', etc. (TB, III, 10, 8, 4), he should worship (the god) with perfume, unhusked grain, leaves, flowers, and a lamp.

Now he prays to him, (saying), 'Thou art honoured by men, by the blest, by the gods, Asuras, etc. I honour thee to the best of my power; favour (me) *Maheśvara*. And (with the verses beginning with), 'tryambakam', etc. (TS, I, 8, 6, 2).

Now he invokes him (with the verses), 'May the fallow steeds, the harmonious ones, bring thee hither, together with the white horses, the bright, wind-swift, strong ones, that are quick as thought. Come quickly to my offering, *Sarva*! Om'.¹

In case there is a permanent (altar), the invocation is omitted. Now he gives him a seat, (reciting the text), 'śadyojātam', etc. (TĀ, X, 43); the water for washing the feet (with the text), 'bhavabhavē', etc. (TĀ, X, 43); the *arghya* (with the formula), 'Adoration to *Bhavodbhava*' (l. c.); the water for *ācamana* (with the formula), 'Adoration to *Rudra*'.

Then he bathes him with the five products of the cow, (reciting the three (verses), 'āpo hi śīṇā mayobhuvanā', etc. (TS, IV, 1, 5, 6);

¹ The verse occurs Hir. Gs. II, 8, 2. The translation is that of Oldenberg in SBE XXX.

the four (verses), 'hiraṇyavarṇāḥ', etc. (TS, V, 6, 1, a), the chapter 'pavamānaḥ', etc. (TB, I, 4, 8); (and the verses) 'brahma jīṇānam', etc. (TS, IV, 2, 8, d); 'kad rudrāya', etc. (TĀ, X, 17); 'sarvo vai', etc. (TĀ, X, 16); 'kayā naś citra ā bhuvāt', etc. (TS, IV, 2, 11, a; cp. p. 33 note 2); 'āpo vā idam', etc. (TĀ, X, 22); with these 5 verses he performs the ablution.

Then he satiates (the god) with water, with the eight names), 'I satiate god) *Bhava*', etc.

(With the formula), 'Adoration to *Vamadeva*'¹), he offers the garment; (with) 'Adoration to *Jyeṣṭha*, the sacred thread; (with) 10 'Adoration to *Rudra*, the water for *ācamana*; (with) 'Adoration to *Kālā*, the perfume; (with) 'Adoration to *Kālāvikaraṇa*, the unhusked grain; (with) 'Adoration to *Balavikaraṇa*, the flower; (with) 'Adoration to *Balapramāṇa*, the incense; (with) 'Adoration to *Sarva-bhūtadamaṇa*, the lamp; (with) 'Adoration to *Manomana*, the 15 *naivedya*, at the right moment. Then he offers him eight flowers, with the eight *Mantras*, 'Adoration to god *Bhava*', (etc.).

Then he worships the *Rudra*-manifestations of (the god, reciting the text), 'aghorebhyo 'ha ghorebhyah', etc. (TĀ, X, 45).

Then he should mutter the *Rudragāyatrī*, (viz.), 'tat puruṣāya 20 vidmahe', etc. (TĀ, X, 46). He should recite this *Rudragāyatrī* one thousand times, (or) one hundred times, (or) any number of times, (but) at least ten (times).

He then pronounces the blessing (with the verse), 'īśānaḥ sarvavidyānām', etc. (TĀ, X, 47).

Now pouring water from a jar with a continuous stream on the head of (the image), he should mutter the eleven chapters (beginning with), 'namas te rudra manyave', (*Śatarudrīya*, TS, IV, 5, 1—11); the three chapters (beginning with), 'sarvo vai rudraḥ' (TĀ, X, 16); the five chapters (beginning with), 'imā rudrāya' 2), and 30 other *Mantras* relating to *Rudra* he should mutter, as many as he knows.

Thus he should mutter eleven times.

At the end of every muttered passage he should mutter a single one of the eleven chapters (beginning with), 'agnāviṣṇuḥ sajoṣaśā' 35 (TS, IV, 7, 1—11).

¹ The following series of *Mantras* occurs TĀ, X, 44, where 'śreṣṭhāya namaḥ' is found after 'jyeṣṭhāya namaḥ', and 'balāya namaḥ' after 'balavikaraṇāya namaḥ'.

² 'imā rudrāya' is not TS, IV, 5, 10, c, sqq., as the text has there, 'imāṁ rudrāya'; the other *Samhitās* (RV, I, 114; VS, 16, 48) have 'imā'.

At the end of all (ceremonies) he should again worship (the god).
The (manner of) worship has been explained (above).

This rite of worship of the bathing of Rudra should be performed by one who is desirous of the destruction of sin, of deliverance from illness, of prosperity, of absence of passion, of deliverance (of the soul), of long life, and of health. Acting thus he obtains all these (blessings).

As naivedya he gives a great oblation (consisting of) rice boiled in milk, etc.

10 His teacher he presents with a fee of ten cows with their calves, adorned with gold, together with a bull; in the absence of these he should give a fee (consisting of) one cow.

Thus speaks the venerable Baudhāyana.

Adhyāya 19.

Now we shall explain the rite of the second consecration.

15 Under the above-named Nakṣatras, and whichever other Nakṣatras are auspicious, in the bright half of the month, during the northern course of the sun, in the beginning of the spring or the other seasons, in case he has consciously interrupted the adoration of (the god), who has been consecrated before, during one or two days or 20 during one or two months, or in case he has touched a Sūdra or a woman during the menses or such like, (on these occasions he should perform the ceremony).

On the day preceding (it) he should serve food to an even number of Brāhmanas, and should cause them to say, 'An auspicious day!

25 Hail! Good luck!

Having placed (the image) in water at nightfall, (and having left it there during the night), he should on the following morning raise it, and he should place (near it) two jars, filling the one with the five products of the cow, and the other with clear water in which 30 nine pearls have been placed.

Thereupon he should bathe (the god).

Having bathed (him, reciting) the Puruṣa-hymn and the Mantra relating (to the god he worships), he should offer him eight thousand or eight hundred or twenty-eight flowers.

35 Having worshipped to the best of his ability, he should offer rice boiled with treacle.

If he acts thus he obtains absence of evil influence.

The bathing has to take place in case one has wilfully interrupted the worship.

It is declared that welfare and prosperity fall to the share of one who acts thus.

In this way he should consecrate (the image) with the Mantra of the second consecration¹⁾.

Thus speaks the venerable Baudhāyana.

Adhyāya 22.

Now at the performance of Pūjā of the two great gods, the offering of a seat, of water for washing the feet, of arghya, and of water for ācamana, everywhere takes place with (the recital of) the two (verses), 'trīṇi padā vi cakrame', etc. (TB, II, 4, 6, 1), (or), 'tryambakam yaṁamāhe', etc. (TS, I, 8, 6, 2), in accordance with the 10 characterizing word²⁾. And the Pūjā of these two (gods) is performed everywhere in observance of the instructions (originated) from the (religious) practices of the three highest castes, as there does not exist a prohibition which is generally accepted.

Thus spoke Baudhāyana.

.....³⁾ (then) he becomes the companion of these two (gods), and dwells in their world.

If he acts thus (during a period) exceeding thirty years⁴⁾, then he attains, with his people, to the highest abode of the two gods, called Brahman.

20 One who is devoted (to the gods), and those who know thus¹⁾, should give to (the person) who teaches (him this Pūjā), or to the one who performs it (for him), if he is a Brāhmana, one hundred māśas (of gold); if he is a Kṣatriya, he should give him one thousand; if he is a Vaiśya, he should give in proportion to his charity. 25 No woman or Sūdra should perform (this Pūjā).

If they perform (it), (then only) in case they have obtained their

1) Perhaps one ought to read here: 'evam punaḥpratiṣṭhān mantrena pratipṛdayet'. All MSS have 'punaḥpratiṣṭhāmantrena'; the reading 'pratipṛdayet' is found in TMG. The translation would be: 'In this way he should accomplish the renewed consecration with a Mantra'. But even so the meaning of this Sūtra remains obscure.

2) Therefore the first verse for Viṣṇu, the second one for Śiva.

3) The words, 'evam pratiṣṭhāya vā kuryāt' are evidently corrupt.

4) The expression, 'ya u caṇad...' occurs very often, e.g. TB, III, 9, 20, 2, 'yo 'śvamedhena yajate ya u caṇam evaṁ veda'; Baudh. Śra. XVIII, 53: 4/4, 18, 'sūryācandramasor eva tat sūryaṁ salokātām āpnuvanti ya etenāyanena yanti ya u caṇad evaṁ vidhī'. It became stereotyped, and was used wrongly in the text above. Cp. BDh, III, 8, 31, 'ya u caṇad adhte, where 'ca' is redundant.

independence. (Thus according to the *Ācārya* ¹) (i. e. *Baudhāyana*). If a *Brāhmaṇa* (performs this *Pūjā*) for (a woman or *Sūdra*) who are independent, then he loses his caste, even if he is without means of subsistence, (according to) *Śāṭiki* ¹).

Now he may perform *Pūjā* for the two gods at will, under any circumstances: in the water, or on a *sphaṇḍila*, or near images; having performed everything he should worship (them), but he should not be negligent (in this respect).

In the absence of (a suitable) place or means, he should perform (the ceremonies) in a public place, or he should (only) mentally worship (the god).

Thus speaks the Lord:

'When any one offers to me in devotion a leaf, a flower, fruit, or water, I accept this pious offering of one who is devout in mind' ².

Bowing devoutly he should mentally recite these *Mantras*.

He should not neglect, however, (to worship the two gods with) whatever is agreeable to either of them. (Then) he becomes absorbed in them, and lives in their world.

The person by whose aid he performs the worship of the two (gods), — unless it should be his son, his disciples, or his wife, — him he should give a golden couch (in case *Viṣṇu* is worshipped), or (an image of) a bull mounted on gold; (the latter is) the fee (for the worship) of *Rudra*. Thus speaks the venerable *Baudhāyana*.

For performing the consecration (of the image), or for performing the bathing, he should provide the teacher with all requisites, and he should give him a fee (consisting of) eleven cows. Thus *Śāṭiki*.

PRAŚNA III.

Adhyāya 3.

Now we shall explain the rite (of the worship) of *Durgā*.

Every month, in the forenoon of the day on which the moon stands in conjunction with the *Kṛttikā*s, placing ready the requisites (for the worship, viz.) the sacred thread and red lotus flowers, preparing with

1) Bühler, SBE XIV, p. xl note, mentions *Ācārya* and *Śāṭiki* as names of teachers. It is highly probable, however, that by '*Ācārya*' *Baudhāyana* himself is meant. A complete list of names of teachers mentioned in the *Baudhāyana-Sūtra* is given by W. Caland, *Über das Rituelle Sūtra des Baudhāyana*, p. 35 (cp. p. 5 ff.).

2) *Bhagavad Gītā* IX, 26; transl. by J. Davies, 4th ed., London 1907.

cowdung a quadrangular *sphaṇḍila* ¹, 'a bull's hide' in size, sprinkling it, being cloaked with purity, he should invoke *Bhagavatī*, (reciting the verse), '*jāṭavedase*', etc. (*TA*, X, 1, 16), (and with the formula), 'Om, I invoke the noble consort of *Rudra*'.

Having thus invoked her, he offers (her) a bunch of *Kṛśā* grass (as a seat, reciting the verse), '*tām agnivarṇam*', etc. (*TA*, X, 2, 1).

He offers (her) the sacred thread (with the verse), '*agne tvam pārayā*', etc. (*TS*, I, 1, 14, m), (and then) bathes her, (reciting the three (verses), '*āpo hi spha mayobhuvah*', etc. (*TS*, IV, 1, 5, b), the four (verses), '*hiraṇyavarṇah*', etc. (*TS*, V, 6, 1, a), (and) the 10 chapter, '*pavamānaḥ*', etc. (*TB*, I, 4, 8).

Having bathed (her), he worships her with the eleven names, 'to *Āryā*, to *Raudrī*, to *Mahākālī*, to *Mahāyoginī*, to *Suvārṇapuspī*, to *Vedāsankīrtī*, to *Mahāyajñī*, to *Mahāvaiṣṇavi*, to *Mahābhagavatī*, to *Manogamī*, to *Śaṅkhaḍharinī*' (and) with perfume, flowers, incense, and a lamp.

Having worshipped (her) with these names (in the formula), 'Adoration to goddess so-and-so; adoration to goddess so-and-so', he offers an oblation, (reciting) the *Sāvitrī*, (and with the formula), 'To the adorable goddess *Durgā* I offer this oblation'.

Offering the remainder as a burnt-oblation, he should mutter the five *Durgā* (verses; i. e. '*jāṭavedase*', etc.; *TA*, X, 64—68), and ten times (the formula), '*svastī*'. He should mutter (also the verses beginning with), '*jāto yad agne*' (*TS*, I, 5, 11, e), '*vasaḥ te viṣṇo*' (*TS*, II, 2, 12, γ), '*vāstos pate*' (*TS*, III, 4, 10, a or b), '*evā van-dasa*' (*TB*, II, 5, 8, 4), '*ā no niyudbhīḥ*' (*TB*, II, 8, 1, 2), '*hiraṇyavarṇo abhayaṃ kṛnoḥ*' (*TB*, II, 8, 4, 1), '*asvāvātim*' (*TS*, IV, 2, 6, o), '*tvam varuṇa uta*' (*TB*, III, 5, 2, 3), '*bṛhaspate yuvam indraś ca vasvaḥ*' (*TB*, II, 5, 6, 3), '*svastī na indro vṛddhaśṭarāḥ*' (*TA*, I, 1, 1), with (?) the eleven chapters (beginning), '*śaṃ ca me mayas ca me*' (*TS*, IV, 7, 3) ².

Having removed the oblation (while reciting) the *Sāvitrī*, (and with the formula), 'I remove the oblation for the adorable goddess *Durgā*', he should give the remainder to *Brāhmaṇas*.

1) Bühler remarks on *BDh*, III, 9, 4 (SBE, XIV, p. 307, note): "A *sphaṇḍila* is the raised mound, four fingers high, which is used as an altar for the *Gṛhya* ceremonies. Regarding the term 'a bull's hide', see *Viṣṇu* XCII, 2." Jolly notes in his translation of the passage mentioned (*Viṣṇusmṛti*): "Nandapāṇḍita defines 'a bull's hide' as a measure of surface 300 *Hastās* long by ten *Hastās* broad". This can hardly be the size of a *sphaṇḍila*.

2) Perhaps the eleven chapters *TS*, IV, 7, 1—11 are meant: '*agnāvīṣṇu sajoṣaṣṭī*', etc. (*Op*, II, 18, p. 39, l. 35).

During a year he should worship (her in this way).
'All desires will be fulfilled (of one who acts thus).'
Thus speaks the venerable Baudhāyana.

Adhyāya 4.

Now we shall explain the rite (of the worship) of Upasruti.

5 On Sunday or on Tuesday, on the fourth, eighth (or) fourteenth day under Bharanī or Kṛtikā, (the worship) should be performed.

Fasting, (keeping) pure, (and) abstaining from sexual intercourse on the preceding day, he should towards the evening put fuel on the fire, strew (Kūśa grass) around (it), and, standing south of it, 10 he should invoke Upasruti, (with the formula), 'Om bhūh, I invoke the goddess Rātri; Om bhuvah, I invoke the goddess Upasruti; Om suvah, I invoke the goddess Mahārātri; Om bhūr, bhuvah, suvah, I invoke the goddess Mahākālārātri'.

Having invoked (the goddess), he bathes her, (reciting the) three 15 (verses), 'apō hi sītā mayobhuvah', etc. (TS, IV, 1, 5, b), the four (verses), 'hiraṇyavarṇah', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānaḥ', etc. (TB, I, 4, 8).

Having bathed (her), and adorned (her) with perfumes, dark-coloured flowers, incense, and lamps, he strains the clarified butter, 20 and offers it as a burnt oblation, (with the formula), 'To the goddess Rātri svāhā; to the goddess Upasruti svāhā; to the goddess Mahārātri svāhā; to the goddess Mahākālārātri svāhā; to Nīśā svāhā; to Kṣapā svāhā; to Kṛṣṇā svāhā; to Andhakāriṇī svāhā; (and) with the two (verses), 'yata indra bhayāmahe', etc. (TB, III, 7, 11, 4), 25 (and), 'svastīdā viśas patiḥ', etc. (TB, III, 7, 11, 4); (with these verses) he offers the burnt oblation.

Having finished the sprinkling (of water) on all sides (of the fire), he worships the goddess (by reciting) the Rātri-hymn¹.

(With the formula), 'I dismiss the goddess Rātri, together with 30 the Vyāhṛtis, he should dismiss her.

Then he should proceed to a burial ground, or he should go to a temple, or the house of a learned Brāhmaṇa, or the workshop of a potter.

At a distance of nine dhanus (c. 15 yards) (from that), he stuffs 35 his ears.

Having muttered the verse, 'svasti na indro vṛddhaśravāḥ', etc. (TĀ, I, 1, 1), he should loosen them again.

1) Rātrisūktā or Durgāstava: 'rātri pāthivam rajatī', etc., RVKhila IV, 2, (ed. Scheftelowitz, p. 410); also Muir, OST, IV, 497/8.

'What is revealed, may that be accepted, what belongs together, may that be united; and (this) is the beginning of any sacred rite', thus speaks the venerable Baudhāyana.

Adhyāya 5.

Now we shall explain the rite (of the worship) of Śrī.

On the fifth day of the bright half of the month, or also on the 5 day of the full moon....').

Fasting a day and a night, pure, after personal purification, he smears in an even place a quadrangular sthaṇḍila, 'a bull's hide' in size, with cowdung, scatters perfume and flowers, fills a waterjar from a golden vessel, and (places) perfume and flowers in that jar. 10

Having invoked (the goddess) with the two (verses), 'hiraṇyavarṇam hariṇīm', etc. (Śrīsūkta; RVKhila II, 6, 1 and 2)², (and the formula), 'Om bhūh, I invoke Śrī; Om bhuvah, I invoke Śrī; Om suvah, I invoke Śrī; Om bhūr, bhuvah, suvah, I invoke Śrī', he sprinkles (water) in the known way, (reciting) the two (verses), 15 'kardamena', etc. (Śrīsūkta v. 11 and 12), bathes (the image, reciting the verse), 'asvapūrvam', etc. (ib. v. 3), (and) gives the perfume, (reciting the verse), 'gandhadhārām', etc. (ib. v. 9); the flower, (reciting the verse), 'kāṇso 'ma tām'³, etc. (ib. v. 4); the incense, (reciting the verse), 'upaṇu mām', etc. (ib. v. 7); the lamp, (reciting the verse), 'candram prabhāsam', etc. (ib. v. 5); the navedya, (reciting the verse), 'āṇḍiyavarṇe', etc. (ib. v. 6).

Now he heaps, south of the goddess, fuel on the fire, strews (Kūśa grass) around it, boils a caru in milk, with large grains of rice, divides the sacrificial substance into two parts, approaches (the 25 image, reciting the verse), 'mānasaḥ kāmam', etc. (Śrīsūkta, v. 10), and offers as burnt offering whatever he wishes, or boiled rice mixed with clarified butter, after having recited the fifteen verses of the Śrīsūkta⁴.

With the same hymn, and (with the formula), 'Adoration to Śrī; 30

1) The words, 'śrīkadamnamayan bilvasitramayan sthaṇḍilam vidhyate' are unintelligible, and evidently corrupt.

2) Ed. Scheftelowitz, p. 72.

3) Scheftelowitz reads in his text, 'kāmsy asmi tām', but nearly all MSS he quotes have the same reading as Baudhāyana.

4) This passage is another proof of the fact that the Śrīsūkta originally consisted of only fifteen verses, cp. Scheftelowitz, p. 74. Also BGjps. I, 15, 6 (in D): '.....śrīsūktam hiraṇyavarṇam hariṇīm iti pañcadaśarcam'.

adoration to Puṣṭi¹); adoration to Dhātī; adoration to Sarasvatī, he offers a bali-offering.

Having taken lotus flowers as many as are available, he strokes (the image) limb for limb.

⁵ (With the verse), 'ksutpipāsām', etc. (Śrīśūktā, v. 8), he removes Alakṣmī (Evil Fortune).

'(Acting) thus daily or monthly, he gains great prosperity, wealth, fame, longevity, good health, (and) the possession of sons and cattle. Great blessing falls to his share, thus speaks the venerable Baudhāyana.

Adhyāya 6.

Now we shall explain the rite (of worship) of Sarasvatī.

On the thirteenth day of the bright half of the month, under Uttarā Phalgunī, or under an auspicious Nakṣatra (in general), he performs the ceremonies to begin with the marking off of the place of sacrifice, up to (the placing ready of) the Prāñīta-water, (and standing) in front of the fire, he invokes Sarasvatī.

Having invoked her (with the verse²),

'May the boon-bestowing goddess (or the goddess Varadā) come: do thou, mother of the Vedas, receive with favour the letter equivalent to the Veda, the Gāyatrī, this my prayer',

(and the formula), 'I invoke Sarasvatī', (etc.), he prepares the places of standing (of the images³), (saying), 'I prepare for Vāgdevī; I prepare for Gīrdevī; I prepare for Sarasvatī; I prepare for Brāhmī'.

²⁵ Then he bathes her, (reciting the) three (verses), 'upo hi śīhā mayobhuvan', etc. (TS, IV, 1, 5, b), the four (verses), 'hiraṇyavarāḥ', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānaḥ', etc. (TB, I, 4, 8). Having bathed her, he satiates her with water, pronouncing the above-mentioned names, and with perfume, flowers, incense, and a lamp, (with the formula), 'Adoration to goddess so and so; adoration to goddess so and so'.

Having performed (the ceremonies) to begin with the laying down of the Paridhis (pegs), up to the end of the Agnimukha, he offers a burnt oblation of cooked food, or of rice milk, (reciting the two

¹ Puṣṭi (fatness) and Tuṣṭi (contentment) are common names of Lakṣmī Cp. Matsya Purāṇa, adhy. 68. 25; adhy. 80. 16. They occur also as names of Durgā (MBh. VI, 23, transl. Muir, OST, IV, 432).

² Translation: Muir, OST, IV, 428.

verses which begin with), 'codāyitrī sunṛtānām', (and), 'pāvitravi kanyā' (TS, IV, 1, 11, i and b).

Then he offers additional oblations of clarified butter, (reciting the verses which begin with), 'pra no devī' (TS, I, 8, 22, c); 'ā no divaḥ' (TS, I, 8, 22, d); 'ye te sarasva ūrmayaḥ' (TS, III, 1, 11, m); 'uta naḥ priyā priyāsu' (TB, II, 4, 6, 1); 'imā juhvānā' (TB, II, 4, 6, 1); 'yas te stanaḥ śaśayaḥ' (TB, II, 8, 2, 8); 'devīm vācam ajānanta' (TB, II, 4, 6, 10); (and) the hymn (?), 'yad vāg vadantī' (TB, II, 4, 6, 11; and 12?).

(The ceremonies) which begin with the oblation to Agni Svīṣṭakṛt, ¹⁰ and end with the gift of a fee (consisting of) a cow, are known.

Now he lays down on Palāśa-leaves the remnants of the offering. Having offered a havis-oblation, he offers bali-offerings outside of the place of sacrifice, goes out, causes a youth to sit down to the west of the fire with his face to the east, and gives the introduction to the teaching of the Veda.

Thereupon he should dismiss the goddess, (reciting the verse¹), 'Born on the highest peak, on the earth, on the summit of the mountain, dismissed from the Brāhmanas, go, goddess, wherever thou wilt.'

²⁰ 'For returning, for meeting again, one who is desirous of knowledge should worship Sarasvatī in this manner every month', thus speaks the venerable Baudhāyana.

Adhyāya 7.

Now we shall explain the rite (of worship) of Viṣṇu.

On the twelfth day of the bright half of the months Āśāḍha, ²⁵ Kārtika, or Phalgunā, or when he feels inclined to sacrifice, he fasts a day and a night.

The following morning, in a wood (situated) to the east or north (of his dwelling-place), or in the house of a pure person, where he thinks fit, there, on a śīhaḍḍila, he builds up a fire, scatters (Kūśa 30 grass) around it, and performs (the ceremonies) up to (the placing ready of) the Prāñīta-water. As soon as the rice-milk is ready, he should recite (the text), 'yat te pavitram', etc. (TB, I, 4, 8, 2), (and), 'pavitram te vitatam', etc. (TĀ, I, 11, 1); he should, (pronouncing the syllable), 'Om', hang a cord, (consisting of) white, yellow and red (threads), round the arm of the Lord, (viz. the image of Viṣṇu which is) made of brass (or) of gold; he should place (the image

¹ Translation: Muir, OST, IV, p. 428; cp. p. 424.

on the pedestal), and he should invoke (the god with the formula), 'Om bhūh, I invoke Puruṣa; Om bhuvah, I invoke Puruṣa; Om suvah, I invoke Puruṣa; Om bhūr, bhuvah, suvah, I invoke Puruṣa.'

Having invoked (the god), he should give in the known manner the seat, the bath, the water for washing the feet, and the water for ācamana, and he should worship with various fragrant materials, flowers, incense, lamps and garlands, as far as they are available.

On Kuśa grass, on Aśvattha leaves, (or) on a layer of Darbha grass he places the two censers, (with the verse), 'gobhir juṣṭam', etc. (TĀ, X, 2, 1).

Then he offers sixteen oblations of clarified butter, (reciting) the Puruṣa-hymn.

Having poured out the Pavamāna (?) near by, (reciting) the three (verses which begin with), 'paro mātrayā' (TB, II, 8, 3, 2—4), he offers four oblations of the rice-milk, mixed with clarified butter, (with the formulas), 'To Vāsudeva svāhā; to Baladeva svāhā; to Viṣṇu svāhā; to Śrī svāhā.'

He cuts off the oblation for Agni Sviṣṭakṛt, places (it) inside the Paridhis (and) worships the deity with perfume, flowers, incense, and a lamp, (reciting) these same names (in the formula), 'Adoration to god so and so; adoration to god so and so'; with food, (using the formula), 'To god so and so svāhā; to god so and so svāhā'; with fruit-water, (using the formula), 'I satiate god so and so; I satiate god so and so.'

(The ceremonies) which begin with the oblation to (Agni) Sviṣṭakṛt, and end with the gift of a fee (consisting of) a cow are known. Having bent the (right) knee (to the ground, reciting the verse), 'ābhir viśvā abhiyujāh, etc. (TB, II, 8, 3, 3), he should walk four times round (the fire), turning his right side towards it, (with the formula), 'Adoration to Viśvabhuj; adoration to Sarvabhuj; adoration to Atman; adoration to Paramātmā.'

Having muttered the Dhruva-hymn (AV, VI, 88), he should dismiss Puruṣa (with the formula), 'Om bhūh, I dismiss Puruṣa; Om bhuvah, I dismiss Puruṣa; Om suvah, I dismiss Puruṣa; Om bhūr, bhuvah, suvah, I dismiss Puruṣa'. Having dismissed Puruṣa, he should go where water is, and pour out the water of purification. (Reciting) the two (verses), 'pra tat te adya', etc. (and), 'kim ite viṣṇo paricakṣyam bhūt', etc. (TS, II, 2, 12, s and b), he loosens the cord (from the arm of the image).

(Reciting) the verse, 'idam viṣṇu vi cakrame', etc. (TS, I, 2, 13, e), he eats the rice-milk.

Thus he should call out, 'I am a Vaiṣṇava'. To him who answers

(with the same words), 'I am a Vaiṣṇava', he should give the rest (of the food). He (viz. the person to whom the food is given) eats (this, reciting) the above-mentioned Mantras.

Having eaten and sipped water, he (viz. the person who sacrifices) mutters the twelve-syllabled Mantra, 'Om namo bhagavate vāsudevaya'. (Even if) he sacrifices (in this way only) once, he attains the eternal reward of the Aśvamedha, thus speaks the venerable Baudhāyana.

Adhyāya 8.

Now we shall explain the rite (of the worship) of Ravi¹.

Having made a circular or quadrangular sṭhaṇḍila, (smeared) with 10 cowdung, and 'a bull's hide' in size, on forty-eight successive days of Ravi (i. e. Sundays), (and having placed ready) in a copper jar red perfume or red flowers, he should invoke (the deity with the verse), 'ghṛṇiṣ sūrya ādityaḥ, etc. (TĀ, X, 15, 1).

(Reciting the verse), 'ā satyena', etc. (TS, III, 4, 11, f) he should 15 give the arghya; (with the verse), 'hamaṣa śuciśat', etc. (TS, I, 8, 15, b) the water for washing the feet; (with the verse), 'agnir mūrdhā' (TS, I, 5, 11, n), the water for ācamana.

Now he bathes him, (reciting) the three (verses), 'āpo hi śiṅhā mayobhuvah, etc. (TS, IV, 1, 5, b), the four (verses), 'hiraṇyavar-20 nāh, etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānāh', etc. (TB, I, 4, 8).

Having bathed (the god), he satiates (him) with water (with the formulas), 'I satiate Dhātṛ, — Vidhātṛ, — Aryaman, — Mitra, — Varuṇa, — Bhagavān, — Hama, — Pūṣan, — Parjanya, — Vi-25 vasvat, — Indra, — Ravi.

With these same names (he worships him) with perfume, flowers, incense, and a lamp, (using the formula), 'To god so and so svāhā, to god so and so svāhā.'

Having dismissed (the god with the formula), 'I dismiss Puruṣa', 30 together with the Vyāntis, he should give a cake. (Thus) forty-eight times.

'By once performing this worship, one who suffers from leprosy or consumption (obtains deliverance from his disease). The fettered one is delivered from his fetters, the diseased one from his disease', 35 thus speaks the venerable Baudhāyana.

¹ The worship of the sun (Sūrya) is described at length in the Bhaviṣya Purāṇa I, 48 ff.

Adhyāya 9.

Now we shall explain the rite (of worship) of Jyeshthā.

Sesamum oil, clarified butter, milk, coagulated milk, barley meal, parched grain, rice-milk with sesamum, and dark-coloured garments he places ready as requisites (for the worship).

5 Under Prosthapadā or Anurādhā he should (only) eat (food) which is fit for an oblation.

Now the next morning he meditates on Jyeshthā, rises, and makes a śhaṅḍila in a temple or a private place, wherever he thinks fit. He performs (the ceremonies) beginning with the marking off of 10 the place of sacrifice, up to the placing ready of the Praniṭa-water, and invokes the goddess, (standing) in front of the fire, (with the verse), 'Her, whose chariot is drawn by lions, and who is followed by tigers, her, the lotus-eyed Jyeshthā, I invoke.'

After the invocation (he recites the formulas), 'Adoration to 15 Ihalokakṛtī, — to Paralokakṛtī, — to Śrī, — to Jyeshthā, — to Satyā, — to Kalipatī, — to Kalihṛdayā, — to Kuṇḍhī, — to Nikuṇḍhī, — to Prakūṇḍhī, — to Śrī, — to Varadā, — to Hastimukhā, — to Vighnapārsadā, — to Vighnapārsadī.

Now he bathes her, (reciting) the three (verses), 'āpo hi śīhā 20 mayobhuvah', etc. (TS, IV, 1, 5, b), the four (verses), 'hiraṇyavar- nāh', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamaṇah', etc. (TB, I, 4, 8).

Having bathed (her, he worships her) with perfume, flowers, incense and lamps, with the above-mentioned names (in the formula), 25 'Adoration to goddess so and so; adoration to goddess so and so.'

He performs (the ceremonies) from the laying down of the pegs up to (the end of) the Agnimukha; then he offers an oblation of the cooked food.

Having recited the Puroṇuvākya (verse), 'indro jyeshtham annu 30 nakṣatram eti', etc. (TB, III, 1, 2, 1), he offers (the oblation) with the Yājñā (verse), 'purandarāya vṛṣabhāya dṛṣṇave', etc. (TB, III, 1, 2, 2).

Now he offers additional oblations of clarified butter, (reciting the formulas), 'To Indra svāhā; to Jyeshthā svāhā; to Jyāishvā svāhā; to Abhijitā svāhā; (and) the six (verses which begin), 'namah 35 su te nṛte' (TS, IV, 2, 5, g—m); after each verse an oblation.

Now he offers with kutsa (?). (With the formula), 'On the instigation of god Savitṛ I offer thee, with the arms of the Aśvins, with the hands of Pūṣan, bhūr, bhuvah, suvar, Om, as havis-oblation to Jyeshthā, he offers the havis-oblation.

Now he offers a balli-offering to the Diśas (cardinal points); he offers as naivedya perfume and a garland, and two garments, he serves food to the Brāhmaṇas, and he worships her with the six (verses which begin), 'namah su te nṛte' (TS, IV, 2, 5, g—m).

(The ceremonies) which begin with the oblation to (Agni) Sviṣṭakṛt 5 and end with the gift of a fee (consisting of) a cow are known, (and have now to be performed).

Having dismissed her (with the verse),

10 'Her, whose chariot is drawn by lions, and who is followed by tigers, her, the lotus-eyed Jyeshthā, I dismiss',

he should repeat the Jyeshthāmantra (?) one thousand times, or one hundred times, an unlimited number of times, but at least ten times.

(Living only on) vegetables, food prepared from barley, food obtained by begging, edible roots, and fruit, sleeping on the ground, he should worship the following day in the same way.

15 'After observing (ācārāt) during six months the regularly prescribed (precepts), he obtains (the fulfilment of) all desires', thus speaks the venerable Baudhāyana.

Adhyāya 10.

Now we shall explain the rite (of worship) of Vināyaka.

Every month, on the fourth of fifth (day) of the bright half, at 20 the occasion of a festival or such like, if he is desirous of success, prosperity, or cattle, he should offer a balli-offering to the Lord Vināyaka.

On the previous day he takes one meal, purifies himself, and sips water. Then (i. e. on the day of the worship) he performs (the 25 ceremonies) from the marking off of the place of sacrifice, up to (the end of) the Agnimukha, places (the image of) Hastimukha with the face turned southward, and a Brāhmaṇa to the south of the fire, stands up, and invokes (the god with the verse),

'Vighna, Vighneśvara, come to (us), adored under the name of 30 Vighna. To thy welfare be (this) now; mayest thou always be to our (welfare). Om.'

Now he gives arghya (water), mixed with Dūrva grass, unhusked barley corns, and flowers, (reciting the formula),

'These waters are beneficial, very beneficial; clean, very clean; 35 pure, very pure; immortal, nectar, fit for pādya, for arghya, fit to be adored, fit for sprinkling, for ācamana, for bathing. May they be accepted, may the Lord Vināyaka accept them; adoration to Vināyaka.'

Then having silently (i. e. without reciting *Mantras*) honoured (him) with perfume, flowers, incense, and lamps, he worships (him with the formula), 'Adoration to the Lord of the earth; adoration to the Lord of the world; adoration to the Lord of creatures'.

5 Then he offers three oblations to *Vināyaka*, reciting the formula, 'Adoration to *Vināyaka*, the Lord of the earth; to *Vināyaka svāhā*. Adoration to *Vināyaka*, the Lord of the world; to *Vināyaka svāhā*. Adoration to *Vināyaka*, the Lord of creatures; to *Vināyaka svāhā*. (The ceremonies) beginning with (the muttering of) the *Jaya*-formulas, and ending with the gift of a fee (consisting of) a cow are known, (and have now to be performed).

Now he offers him a cake, flour mixed with curds, boiled rice, barley meal, and rice-milk, (with the formulas), 'To *Vighna svāhā*; to *Vināyaka svāhā*; to *Vira svāhā*, to *Śūra svāhā*; to *Ugra svāhā*; to *Bhima svāhā*, to *Hastimukha svāhā*, to *Varada svāhā*; to the male attendants of *Vighna svāhā*; to the female attendants of *Vighna svāhā*'¹.

Now he should offer a *bali*-offering to (all) Beings, (reciting the verse), 'ye *bhūtāḥ pra carantī*, etc. (TĀ, X, 69).

20 Then he ties a bracelet consisting of five threads to his hand, pronouncing the *Vyāhritis*, (and reciting the verse), '*Vināyaka*, long-armed, (this bracelet) removes obstacles on thy command. All my desires are fulfilled; (here) I tie this bracelet.'

Now he walks round the fire, turning his right side towards it, 25 bows down, performs obeisance, and dismisses *Vināyaka*, (reciting the verse),

'If what is performed by me with reverence, o *Gaṇeśvara*, has attained (its purpose), then rise, with thy attendants, excellent one; depart,.....'²

Adhyāya 15.

30 Now the eighth day of every half month is a *ṣaṣṭhi*-day for *Brāhmaṇas*, for religious students, and for women who are desirous of sons, of long life, of health, of holy lustre, and of good fortune.

Having invoked (the god) in the evening (with the formula), 'I invoke *Rudra*, (the god) with deformed eyes, with his consort, with 35 his son, with his attendants, with his retinue', he greets (him) with

1) Some of these names also occur BDh, II, 5, 9, 7.

2) The words '*bhadrām prasādam*' are evidently corrupt. So is the passage following, of which no translation can be given.

the welcoming formula, 'Welcome is (his) return! This seat is prepared for the Lord *Mahādeva*, (the god) with deformed eyes, with his consort, with his son, with his attendants, with his retinue. May sit down upon that the Lord *Mahādeva*, (the god) with deformed eyes, with his consort, with his son, with his attendants, with his 5 retinue.'

Then he gives the bunch of *Kuśa* grass, (with the formula),

'Of thee, o Lord, is this seat, made of *Darbha* grass, threefold, yellow, made of gold; take delight in that'; (and), 'May accept that the Lord *Mahādeva*, (the god) with deformed eyes, with his 10 consort, with his son, with his attendants, with his retinue.'

Here he prepares the places of standing (of the images?), (with the formulas), 'Adoration to *Mahākāla*, — to *Śaṅkukarṇa*, — to *Bāhrukārṇa*, — to *Nandikeśvara*, — to *Daṇḍimunda*, — to *Candikeśvara*.

Now he offers oblations from the cooked food, with the two (verses), '*ārdrayā rudraḥ*', etc. (TB, III, 1, 1, 3), (and), '*hetī rudrasya*', etc. (ib.).

Now he offers additional oblations of clarified butter, with the 20 twenty-four (formulas), 'To god *Bhava svāhā*', (etc.).

Having offered the oblation for (*Agni*) *Sviṣṭakṛt*, (reciting the text), '*havyavāṇam sviṣṭam*', etc. (TB, III, 1, 3, 3), he lays down in front of the fire on *Arka* leaves the remnants of the offering, (reciting the verse), '*yo rudro agnau*', etc. (TS, V, 5, 9, 2).

Having worshipped the god with the remaining perfume and 25 garlands, they praise him with verses from the *Rgveda*, and with hymns of praise composed by *Ṛṣis*, addressed to *Rudra*.

He dismisses the deity (with the formula), 'May the Lord *Iśāna* depart, honoured by the whole world, and satisfied by this havis-offering till return.'

'He who, knowing this, acts in this way, becomes rich in sons and cattle; he conquers all guilt, (even) that of killing a *Brāhmaṇa*. He conquers repeated death', thus spoke the venerable *Baudhāyana*.

PRAŚNA IV.

Adhyāya 2.

The *Bali*-offering to *Dhūrta*, (the paradigm of which is similar 35 to that of) the *Āhuṣānukṛti* (and) the *Baliharaṇānukṛti*¹, should be

1) Cp. BGh's, III, 7 and III, 9.

performed in every fourth month; on the seventh or thirteenth (day) of the bright half of (the month) Phālguna; likewise in Āṣāḍha, likewise in Kārttika.

He gets ready beforehand (what is required for the worship):
5 Kuśa grass, fifteen fire-logs of Bilva-wood, a pot-ladle and pegs (Paridhis) of Bilva-wood, perfume and garlands of white and red (colour), and bracelets (composed) of white and red threads. He cooks cakes and various eatables, and he cooks a Sthālīpāka.

Taking these (things) with him, he leaves the village, with his 10 disciples, in an easterly or northerly direction, goes where water is (to be obtained), bathes, sips water (and) washes himself, (reciting the verses called, Surabhimatī¹), Abhiṅgas, Varuṇis, Hiraṇyavarṇas, and Pāvamaṇis.

Standing in the water, he performs sixteen suppressions of the 15 breath, mentally reciting the Aghamarṣaṇa hymn, ascends the bank, wrings out his dress, puts on another pure dress, sips water, and leads (the disciples) to the place of sacrifice.

In a pure and suitable place they make an altar of the size of a man, or of any size. On the eastern half of that they prepare a 20 sthaṇḍilā; they drive into (the ground) a branch of an Udumbara tree, with many leaves, the tips of which are not withered; they make an image for the Lord Dhūrta by means of Dūrva grass, erect it west of the Udumbara branch, and entwine it, together with the branch, with the bracelet.

25 They put on the sacred thread, (reciting the verse),

'The sacred thread is the best purifier, which was formerly born with Prajāpati. Put on the vitalizing, pre-eminent, radiant sacred thread; be there strength and splendour'²),

(and with the text),

30 'With this I receive thee with vitality, with divine power, for holy glory.'

On the western half of the altar he prepares a sthaṇḍilā, performs (the ceremonies) from the marking off of the sacrificial ground up to the sprinkling round, and he strews (Kuśa grass) on the altar in

1) Similar passages: BDh, II, 4, 2, and II, 17, 37. — 'The Surabhimatī is found TS, I, 5, 11, 1; the three Abhiṅgas, TĀ, X, 1, 11; the four verses addressed to Varuṇa, TS, III, 4, 11, 1-4, and TĀ, II, 4, 4. By the term Pāvamaṇis the Pāvamaṇānuvāka, TB, I, 4, 8 is meant' (Bühler, SBE, XIV, p. 246, note). The Aghamarṣaṇa hymn occurs TĀ, X, 1, 13.

2) The same Mantra occurs Baudh. Gṛhs, II, 5 (D, p. 40). Cp. Kirste, The Gṛhyasūtra of Hiraṇyakeśin, Vienna, 1889, p. 98. It is perhaps taken from an Upaniṣad; it is found e.g. Brahmapanīṣad 2.

such a way that (the surface of the altar) is not to be seen through it.

To the north of the fire he strews Darbha grass with the tips turned towards the east. Upon that he places in twos¹ the (sacrificial) vessels upside down. With water which has been consecrated silently (i. e. without Mantras), he sprinkles (the sacrificial vessels) 5 three times with all (five fingers), after having placed the vessels upright, and untied the fuel²).

Having caused³ a Brāhmaṇa to sit down to the south (of the fire) on (a seat of) Darbha grass, and placed a vessel with water to the north (of it), he has boiled rice or rice-milk brought to him. Having 10 sprinkled it, he places it on the fire.

Having performed the ceremonies up to the (agni-)paridhāna, he sprinkles (water) round the fire, from the left to the right, while his disciples are touching him one after the other.

He then anoints a piece of wood from the (pile of) fuel with 15 clarified butter, and puts it on the fire, (reciting the verse),

'We have sent forward with thoughtful mind this song of praise like a chariot to the worthy Jātavedas. For blissful is his care for us in his companionship. Agni! May we suffer no harm in thy 20 friendship. Svāhā'⁴).

Having anointed (it) in the same manner, he puts a second one on the fire, (reciting the verse),

'He prospers for whom thou performest the sacrifice; he dwells untouched; he acquires abundance of heroes. He is strong; no distress overtakes him. Agni! May we suffer no harm in thy 25 friendship. Svāhā'⁵).

Having anointed (it) in the same manner, he puts a third one on the fire, (reciting the verse),

'May we be able to light thee. Prosper our prayers. The gods eat the sacrificial food that is offered in thee. Bring thou hither 30 the Ādityas, for we long for them. Agni! May we suffer no harm in thy friendship. Svāhā'⁶).

Having anointed (it) in the same manner, he puts a fourth one on the fire, (reciting the verse),

'That is thy glorious (nature) that when kindled in thy own 35

1) 'dvandvam'; cp. TS, I, 6, 8, 2.

2) For this passage cp. BGṛhs, I, 3, 7, 9, 10.

3) RV, I, 94, 1; translation H. Oldenberg, Vedic Hymns, part II (SBE, XLVI, 1897). This verse and those following do not occur in the texts of the Black Yajurveda. They are found in the Baudh. Śr̥s.

4) RV, I, 94, 2; transl. as before.

5) RV, I, 94, 3; transl. as before.

house, and fed with Soma, thou art awake, the most merciful one. Thou bestowest treasures and wealth on the worshippers. Agni! May we suffer no harm in thy friendship. Svāhā.¹⁾

Having anointed (it) in the same manner, he puts the fifth one on the fire, (reciting the verse),

'So, Aṅgiras, we make thee strong with fuel and with holy oil. Blaze high, thou youngest of the gods. Svāhā.²⁾

Having anointed (them) in the same manner, he puts the remaining ones on the fire, reciting the six-syllabled Mantra, 'have namah svāhā; every time one less (?)³⁾.

Having performed (the ceremonies) from the two Aghāras up to (the end of) the Agnimukha, they go round (the fire), turning their right side towards it, dancing, and invoking the deity. Three times they go round (the fire, reciting the verse),

15 'Him, whose chariot is drawn by lions, and who is followed by tigers, him, Putrikāputra, Skanda, I invoke.

May the highest of the gods come hither, Kartikeya, Brahmaṇya, the son with his mothers (i. e. the Kṛtikas), with Dhātṛ, with Viśākha; he who may assume all forms. Take, with thy attendants, 20 delight in the offered hail⁴⁾.

. with devotion we honour thee, o Śakti; grant us prosperity, riches, fame, o King, and desires, Dhūrta! Adoration! Adoration to Śaṅkara; adoration to Sāman; adoration to Nīlagriya. 25 Let Kṛtikāputra be gratified; let Viniyoga be gratified; let Sāsa be gratified; let Putrikāputra be gratified; let the Lord, the Great Dhūrta, be gratified. Adoration!

When (the god) arrives, he addresses him with the Mantra, 'Welcome is (this) return! This seat is prepared for the Lord 30 Dhūrta. May the Lord, the Great Dhūrta, sit down upon that'.

Then he gives (him) a bundle of Kusagraśa (as a seat), and worships (him with the formula), 'Of thee, o Lord, is this seat, made of Darbha grass, threefold, yellow, made of gold; take delight in that'.

Now they offer him arghya (water), mixed with flowers, fruit, 35 and unhusked barley corns, in a goblet or cup, which they cover with a golden (lid), larger (than the receptacle, reciting the for-

1) RV, I, 94, 14; transl. as before.

2) RV, VI, 16, 11; TS, II, 5, 8, 1; transl. R. T. M. Griffith, The Hymns of the R̥gveda, Benares, 1889-1892, Vol. 2, 320.

3) The meaning of 'ekāpacayena' is not clear.

4) The text of the passage following is so corrupt that I have been unable to translate it satisfactorily.

mula), 'These waters are beneficial, very beneficial; clean, very clean; pure, very pure; immortal, nectar, fit for pādya, for arghya, for sprinkling, for ācamana, for bathing; may they be welcome, may they be accepted; may the Lord, the Great Dhūrta, accept (them)'.

He bathes (him, reciting) the three (verses), 'āpo hi s̥thā mayo- 5 bhuvāḥ', etc. (TS, IV, 1, 5, 6), the four (verses), 'hiraṇyavarīṇāḥ', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānaḥ', etc. (TB, I, 4, 8). Having bathed (the god), he turns to the right, goes westward, sits down behind the fire, and offers burnt-oblations of clarified butter, while (his disciples) are touching him from behind, 10 (reciting the formulas),

'To Skanda svāhā; to Kumāra svāhā; to Bāna svāhā; to Hiranyacūḍa svāhā; to Aṅgiras svāhā; to Guha svāhā; to Bhadrāsena svāhā; to Nīlagriya svāhā; to Bhavaputra svāhā; to Dhūrta svāhā; to Paśubhu svāhā; to Śaṣṭhi svāhā; to Viśākha svāhā; to Sanat- 15 kumāra svāhā; to the attendants of Śaṣṭhi svāhā; to the attendants of Skanda svāhā. With these names he offers on the eastern half of the altar.

Having cut off the oblation for (Agni) Sviṣṭakṛt from the northern part (of the cooked food), and having placed (that oblation) inside 20 (the enclosure of) the Paridhis, he stands up, and worships the deity with perfume, flowers, incense, and a lamp, (with the formula), 'Adoration to (god) so and so; adoration to (god) so and so; with fruit and water, (with the formula), 'I satiate (god) so and so; I satiate (god) so and so; with food, (with the formula), 25 'To (god) so and so svāhā; to (god) so and so svāhā'.

Now he pays homage (to the god, with the words), 'Whichever wish may be conceived, let that wish be fulfilled for me. When the wish is fulfilled, I shall offer a drona. May he increase the wish' 1).

When the wish is fulfilled, he shall offer a drona of boiled rice. 30 Now he worships him, (with the formula), 'Adoration to the Lord! May Guha, the Mysterious one, the Lord of Secrets, Vasu, the Lord of riches, — Adoration! —, may Dhūrtasvāmin be propitiated. May

he, who is possessed of great renown, of great splendour, the leader of a great army, the possessor of great beauty, the great ascetic, 35 accept this sacrifice because of my devotion'.

Then having sat down and having offered the oblation to Agni Sviṣṭakṛt, they stand up (again), and, carrying (the image of) the god, they go three times (round the fire), dancing, (and) turning their left side towards (it, reciting),

1) This may mean: 'May he bring the wish to fulfilment'.

'He who is accompanied by lions and tigers, with his chariot, the best of charioteers, may he, the Lord Dhūrta, depart, the pleasant-voiced, the bestower of delights. Om, Adoration!'

Then they sit down, (and perform) in the known way the (ceremonies) which begin with the offerings with the Jaya-formulas and end with the gift of a fee (consisting of) a cow.

Having taken up the image, he places it on his head, (and then) plunges it into water, reciting the Avabhrtha-mantra¹⁾. He adorns himself with the remaining perfumes and garlands, and fastens the sacred cord, (reciting),

'The thread has been well made²⁾ by Aditi, it has been made threefold by Indra, by the Aśvins the knot has been tied, the (whole) cord has been made by Brahman. Magic and³⁾ and whatever (other) sins I have committed: nowhere exists fear for me, as long as the cord will be worn.'

Now they offer each other water, (with the formula), 'May the Lord Mahādūrta be gratified'.

Then taking from the cooked food, he eats.

Women and children should not eat (of that food).

His Mantra for the eating is, 'Thou art Life, thou art universal Life, thou art All-life, thou art all Life, may I have all Life, may I come to complete old age' (TB, II, 5, 7, 2).

Having eaten and sipped water, he touches his own (body), (reciting) the two (verses), 'yata indra bhayāmahe', etc. (TB, III, 25 7, 11, 4), (and), 'svastidā viśas patiḥ', etc. (TB, III, 7, 11, 4).

(Herewith) has been expounded the Āhūtānukṛti, (which is at the same time) the Baliharaṇānukṛti⁴⁾.

Having invoked the god, and worshipped (him) with perfume, flowers, incense, lamps, food, and water mixed with fruit, they perform obeisance, and dismiss (him).

'He who performs the oblation for Dhūrta in this way every fourth month, attains the reward (otherwise obtained by performing the ceremony) of the Caturmāsas', thus spoke Baudhāyana.

1) Probably TS, I, 4, 45, f.

2) 'sukṛtam', an emendation of D, and probably wrong. The other MSS have 'adhikṛtam' (BBe), and 'kṛtikam' (TMG).

3) The MSS (except D) have here 'kharvam', 'mutilated, dwarfish', which does not fit here. It may have a meaning which is not recorded in the Dictionaries. The editor of D did not understand the word either, and altered it into 'sarvam'. — For magic (*abhiśāra*) cp. Introd. p. XXI, f.

4) According to the opening words of this chapter the Dhūrtabali belongs to the species: Āhuta, as well as to the species: Baliharaṇa.

APPENDIX I.

The three Adhyāyas on the worship of Viṣṇu in the Vāikhāṇasa Gṛhyasūtra (IV, 10, 11 and 12) resemble Baudhāyana's chapter on the same subject in so many particulars, that I think it worth while to reprint and translate them here. I follow the text of the edition by T. M. Nārāyaṇa Śāstri, Phalgat, 1914, in Grantha, with commentary, which I call N.

Prof. W. Caland has kindly placed at my disposal transcripts of two Grantha MSS, one in Mysore and one in Madras, of the Vāikhāṇasa Gṛhyasūtra. The text based on these two MSS I call C.

The text is also found in the Bhāṣya on Vāikhāṇasa by Nṛsiṃhāgnicit (B), a copy of which is in the possession of Prof. Caland, together with a copy of the Prayogavṛtti of Sundararāja).

VAIKHĀNASA GRHYASŪTRA.

PRAŚNA IV.

Adhyāya 10.

athāgneu nityahomānte viṣṇor nityārcā sarvadevārcā bhavati |
agnir vai devānam avamo viṣṇuḥ paramas tadantareṇa sarvā anyā
devatā iti brāhmaṇam | tasmād gṛhe paramam viṣṇuṃ pratiṣṭhāpya
sēyamprātārhomaṇte 'rcayati | śaḍaṅgulād ahnam tadrūpaṃ kaḷpa-
yivā pūrvaṇakṣe puṇye nakṣatre pratiṣṭhām kuryāt | tasmāt pūr-
vam ṛtīye 'hany aupāsāṅgulikuṇḍam kṛtvā pūrvaṇat prokṣaṇolle-
khanādikarma kuryāt | dvitīyasyām vedyaṃ śaṭtriṃśadaṅgulapra-
mānair darbhair kūrēna vā parisīrīya paridhīn ūrdhvasamidhan
nidhāyordhvaavedyāṃ yathādīśam indrādīdidevan dakṣiṇe brahmā-

1) The Bhāṣya is MS 1609, the Prayogavṛtti MS 1610 in the Collection of the Madras Government Sanskrit College. Cp. Triennial Catal. of MSS Collections during 1913-14 to 1915-16, for the Gov. Or. MSS Library, Madras, Vol. II, part I, p. 2272.

3. viṣṇupratiṣṭhām samsthāpya B.

nam utare somam ca puspādyaṃ abhyarcya tathavāgḥarāṃ juhōti
 dadbhyaṃ svābety aṅgahomam ato devādīṃś ca hutvā puruṣasūktam
 japam suvarṇenākṣyunmeseṇam karoti | nadvāṃ tatāke jalapūṛṇe
 pāṭhe vā ye te śatādyaṃ vastrāṇi kuśānś cāstīrya viṣṇusūktena
 5 devaṃ prākṣiraseṇ śāyayitvādhivāsayaṭi | dvitīyadvivase snātṛvā rā-
 traṇ pūrvavad āgḥarāṃ hutvāśtau kalāśān āhṛtya pañcagavya-
 ghṛtadadhikṣīrākṣatodakaphalodakakusodakaratnodakāḥ pūṛṇayitvā de-
 vam abhyarcya vasoḥ pavitram agna āyāhise tvorje tvā śaṃ no
 devīś catvāri śṛṅgāḥ somo dhenuṃ catvāri vāg idam viṣṇur iti
 10 kalāśaḥ snāpayitvāpohiṇyaṇavamānair gaṇḍhodakaiś ca snāpayati |
 agner uttaraśyāṃ vṛthibhir vedim kṛtvā vistarāṃ nyasya vastrāṇy
 āstīrya devaṃ ārogya vastrādyaṃ alamkṛtvārcayaṭi | puṇyāḥṇam kṛtvā
 svastisūktena tām abhīmṣya svastidā viśes pātr iti pratisarāṃ baddhvā
 pūrvavad devaṃ śāyayitā || 10 ||

Adhyāya 11.

15 kalāvihnaṃ kuṇbhāṃ utpūtair ādhāvair āpūrya devasya pāśve
 nidhāya prañavenābhīmṣya kūṛcāksatasuvarṇaratnāni prakṣipet | niṣ-
 kaḥṇam devaṃ hṛdayāt tatādihāve rukmābhāṃ raktanetāśyapāṇipā-
 daṃ śṛīvātsāṅkām caturbhujāṃ pītāṃbhavadharāṃ śaṅkhaśakraḍha-
 raṃ saumyaṃ sakalaṃ dhyaṭvā pranamet | agniṃ pariśicya hantāṃ
 20 prāśṇṇṇya dākṣinaṇprānidhyāṃ om bhūḥ puruṣam om bhuvāḥ puru-
 ṣaṃ om suvāḥ puruṣam om bhūr bhuvāḥ suvāḥ puruṣam nātṛya-
 ṇaṃ viṣṇuṃ puruṣaṃ satyaṃ acyutam aniruddhaṃ śṛiyaṃ mahim itī
 nāmānāvāḥya nirvāṇaṃ kṛtvājyena viṣṇusūktapuruṣasūktābhyām ato
 devādīṃ śṛiye jāto medinī devīti catur āvṛtya hutvā nāmā cārṇam
 25 juhuyāt | prabhāte snātṛvā prañavena devaṃ utthārya śakunāsūktam
 japam saha kuṇbhena devaṃ ānīya gṛhe vāyavyāṃ devāyatane 'gnisū-
 lāyaṃ vārcapīṭhe ratnaṃ suvarṇaṃ vā saṃnyasya viṣṇusūktapuruṣa-
 sūktābhyām viṣṇuṃ prāṭiṣṭhāpayāmīti prāṭiṣṭhārya bimbasya mūrdhni
 nābhau pāde ca suvar bhuvār bhūr iti hṛdaye prañavaṃ vinasye-
 30 dam viṣṇur itī devaṃ dhyaṭvāṃ kuṇbhasṭham ādhāvāṃ śaktiyutāṃ
 kūṛcānādāya bimbasya mūrdhni viṣṇuṃ āvāhaṇāmīti samstāvāyāvā-
 hanam karoti | vidhinaiṃvām āvādhya havir nivedayaṭi || 11 ||

Adhyāya 12.

attha nityārcanam | ato devā itī devaṃ prañamya nirmālyam vya-
 pohyotpūtair ādhāvair vyāhṛtyā vedinṃ parimṛjya pūrvavad devaṃ
 35 dhyaṭvā pra tad viṣṇur itī kuśāpuspadarbhāṇyatamenaśanam kalpa-

2. digbhyaḥ C. 3. tatāke om. B. 5. prākṣiras NC. — 'adhivāsayet N
 7. kusodaka om. C. 13. pratisarāṃ C. 17. tadādihāve NC. 23. devā-
 dīṃś N, devādīṃ C. 35. kuśāpuspādya anyatament' B.

yitvā trīṇi pādēti pādyaṃ śaṃ no devīr ity ācamanaṃ dadyaṭ | iṣe
 tvorje tveitī snāpayitvā viṣṇor nu kam itī vastrābharāṇair alamka-
 roti | pūrvavat pādāyācamanaṃ dattvā tad viṣṇoḥ paramam itī pu-
 5 paṃ tad viprāśa itī gaṇḍhaṃ paro mātṛyēti dhūpaṃ viṣṇoḥ kar-
 māṇīti dīpaṃ trir deva ity arghyaṃ dattvā punar ācamanaṃ dadati |
 tad asya priyam itī havir nivedaṣet | idam viṣṇur itī pāṇīyaṃ
 tatācamanaṃ vicakrame pṛthivīm itī mukhavāseṇ ca dattvā dvā-
 daśśīrākṣarābhyām puṣpāṇi dadati | tam yajñapurusaṃ dhyaṭvā
 puruṣasūktena samstūya prañamam kuryāt | yajñesu yad vihinam
 tat saṃpūṛṇam bhavātīti śṛutiḥ | dvijātir atandrito nityam gṛhe 10
 devāyatane vā bhaktyā bhāgavantaṃ nātṛyaṇam arcayet | tad viṣ-
 ṇoḥ paramam padam gacchātīti vijñāyate || 12 ||

Thanks to the two commentaries these three Adhyāyas present
 few difficulties to the translator. The Bhāṣya of Nṣiṇhāgnicit in
 particular is very useful in this respect.

All Mantras are found in Bloomfield's Vedic Concordance, except
medinī devī (IV, 11). I have given no references, because I do not
 know which Samhitā to refer to.

Adhyāya 10.

Now the constant adoration of Viṣṇu, performed after the con-
 stant burnt offerings in the (sacrificial) fire, is equal to the adoration
 of all gods.

'Agni indeed is the lowest of the gods, Viṣṇu the highest; between
 these two are all the other gods', thus says a Brāhmaṇa (Ait. Br. I,
 1, 1). Therefore having established the Highest Viṣṇu in his house,
 he adores him after finishing his evening and morning oblations.

Having made a likeness of him, not less than six fingers in
 height, he should perform the consecration (of this image on a day)
 during the bright half of the month under an auspicious Nakṣatra.
 On the third day preceding this (consecration) he should prepare 30
 the space for the household fire, and he should perform the acts
 of sprinkling water, marking off the place of sacrifice, etc., as before.

He (then) strews around (the ground) with shoots of Darbha
 grass, thirty-six fingers in length, or with a bunch of Kuśa grass,
 and he lays down on the second altar the pegs ¹⁾ (and) the two ³⁵
 ūrdhvasamidhs ²⁾.

On the upper altar having honoured with flowers, etc. the gods

9. yad om. NC. 11. śṛimannātṛyaṇam N.

1) *paridhi*, cp. Vaikh. Gs. I, 10.

2) See l. c. I, 11 int., and cp. Āp. Gs. II, 9, 9.

of the quarters of the heaven in order of succession, beginning with (that presided over by) Indra (i. e. the east), and (the two Brāhmanas representing) Brahman to the ^{west} and Soma to the ^{east} (of the fire), he offers the āghāra in the known way. (With the formula), 'To the Teeth svāhā', (he offers) the Angahoma. He offers (to Śrī and Bhū) with the (six verses beginning with), 'ato devāḥ' (and) he performs the opening of the eyes (of the image) with (a needle of) gold, muttering the Puruṣa-hymn.

In a river, in a pond, or (in the absence of that) in a vessel filled with water he spreads cloths and Kuśa grass, (reciting the verses), 'ye te satam', etc., lays the god down (upon that) with the head turned towards the East, (reciting the) Viṣṇu-hymn ¹), and leaves the image (there during the night).

On the day preceding (the consecration) he bathes, offers in the evening the āghāra as before, brings eight jars, fills them (respectively) with the five products of the cow, clarified butter, sour milk, milk, unhusked rice with water, fruit with water, Kuśa grass with water, and pearls with water, worships the god, bathes him with the jars (reciting respectively the verses), 'vasoḥ pavitram', etc., 'agna āyāhi', etc., 'ise tvorje', etc., 'śam no devīḥ', etc., 'catvāri śrīgā', etc., 'somo dhenuṃ', etc., 'catvāri vāg', etc., (and), 'idaṃ viṣṇu', etc., and bathes him with scented water (reciting the 20 verses), 'āpo hi sthā', etc., (and), 'hiranyavarṇāḥ', etc., (and the chapter), 'pavamānāḥ', etc.

To the north of the fire he makes an altar with rice, places a (wooden) seat upon that, spreads cloths (over it), places the god upon it, adorns him with garments etc., and worships him (with the eight upacāras).

Having pronounced (the formula), 'An auspicious day!', he touches the (bracelet), (reciting) the Svasti-hymn ²), ties the bracelet (round the right hand of the image), and lays the god down in the same way as before (i. e. with the head turned towards the east).

Adhyāya II.

30 He fills a jar, which should not be of dark colour, with clean water ³), places it on the (right) side of the god (on a heap of

1) The Viṣṇu-hymn is RV, I, 154 (*viṣṇor nu kam*, etc.).

2) The Svasti-hymn is also mentioned BGPs, V, 5, 2 (in D). It must be RV, V, 51, 11, *svasti no minitām*, etc.

3) According to the commentaries this is the translation of *ādhiṣṭa*. The word is not found in the dictionaries.

rice), touches it, pronouncing (the syllable), 'Om', and throws in it a bunch of Kuśa grass, unhusked rice, (a piece of) gold, and pearls. Having meditated in that way from the heart ¹) on the spot-less god, as being in the water, whose colour is gold, having a red face, eyes, hands, and feet, having the mark of the Śrīvatsa, having four arms, wearing whitish-yellow garments, bearing conch and disc, of benign countenance, (having contemplated) the whole (god), he should make obeisance.

Sprinkling (water) round the fire, and depositing at each verse of the Hotṛ a piece of fuel, he invokes (the god) by name into 10 the southern prañidhi-vessel ²) (with the formula), 'Om bhūḥ, (I invoke) Puruṣa; Om bhuvah, (I invoke) Puruṣa; Om suvah, (I invoke) Puruṣa; Om bhūr, bhuvah, suvah, (I invoke) Puruṣa, Nārāyaṇa, Viṣṇu, Puruṣa, the true one, the unfettered one; (and) Śrī, Mahī'. Having thrown out the rice for the sacrificial dish, he should 15 offer burnt oblations of clarified butter, (reciting) the Viṣṇu-hymn, the Puruṣa-hymn, (and the verses), 'ato devāḥ', etc., 'śriye jātē', etc., (and), 'medinī devī', etc., repeating this four times; and he should offer the oblation of rice, pronouncing the name (in the formula, 'Om, to Keśava svāhā', etc.).

In the morning he bathes, places the god with the syllable 'Om' in a standing position, carries (the) image, together with a jar, in the north-eastern direction into his house, a temple, or the house of the Agnihotra, whilst muttering the Śakuna-hymn (RV, II, 42: 'kanikradat'), lays down on the pedestal for worship jewels, or (a 25 piece of) gold, and places (the image) upon it, reciting the Viṣṇu-hymn and the Puruṣa-hymn, and (pronouncing the formula), 'I install Viṣṇu'.

He (then) places (the word) 'suvah' in the head of the image ³), (the word) 'bhuvah' in the navel, (the word) 'bhūr' (between) the 30 feet, and (the syllable) 'Om' in the heart, (recites the verse), 'idaṃ viṣṇu', meditates on the god, and performs the invocation by taking the water in the jar, possessed of his power, together with a bunch of Kuśa grass, and offering a libation on the head of the image, (with the formula), 'I invoke Viṣṇu'.

1) The translation of the abl. *hydayāt* presents difficulties.

2) The word *prañidhi* is not given in the dictionaries. It occurs Vaikh. Gs, I, 11: *prañidhī prakṣāṇya*, which is explained in the Bhāṣya: *prakṣaṇeya nūdhigate 'smā jalam iti prañidhis te pātre prakṣāṇyagē*.

3) By pointing at the head with a golden needle while pronouncing the word *suvah*.

Having thus worshipped according to the rules, he offers the havis-oblation.

Adhyāya 12.

Now the constant worship.

Having made obeisance to the god, (reciting the verse), 'ato devāḥ, etc., he takes away the remains of the offering, sprinkles (the ground) round the altar with purified water, pronouncing the Vyāhṛti, meditates on the god as before, prepares a seat of Kuśa grass, flowers, or Darbhā grass, one of these three, (with the verse), 'pra tad viṣṇur', etc., and gives the water for washing the feet 10 (with the verse), 'trīṇi padā, etc., the water for rinsing the mouth (with the verse), 'sann no devāḥ, etc.

He bathes (him with the formula) 'ise tvorje, etc.; he adorns (him) with garments and ornaments, (with the verse), 'viṣṇor nu kam', etc.

(Again) he gives water for washing the feet and for rinsing the 15 mouth (with the same Mantras) as before. He gives the flower (with the verse), 'tad viṣṇoḥ paramam', etc., the perfume (with the verse), 'tad viprāsaḥ, etc., the incense (with the verse), 'pero mātrayā, etc., the light (with the verse), 'viṣṇoḥ karmāṇi', etc.

Having given the arghya (with the verse), 'trir devaḥ', he gives 20 once more water for rinsing the mouth.

(With the verse), 'tad asya priyam', etc. he should offer the havis-oblation.

The water for drinking he gives (with the verse), 'idam viṣṇur, etc.; the water for rinsing the mouth with the same (verse as before); the betel (with the verse), 'viśakrame pṛthivīm', etc., the flowers with the twelve-syllabled (Mantra)¹ and the eight-syllabled (Mantra)².

Meditating on the god as Yajñapurusa, and praising him with the Puruṣa-hymn, he performs obeisance.

30 'What has been omitted in sacrifices, that becomes entire again; thus says the Veda.

A twice-born man should vigilantly and constantly, in his house or in a temple, devoutly worship the Lord Nārāyaṇa. Then reaches Viṣṇu's highest abode; thus it is declared in the Veda.

APPENDIX II.

35 Before the consecration the image is kept under water during a day and a night: the *jāṭādhivāsa* (II, 13:1. 10; II, 16:7. 1; II, 19:12. 23).

1) 'Om namo bhagavate vāsudevāya'.

2) 'Om namo nārāyaṇāya'.

This practice is still current in the South of India, as the following quotation from the Bombay Gazetteer, XV, I, p. 147 (1883, Kānara), will show.

'The image when first brought from the maker is purified by washing with the five products of the cow, and kept in a copper 5 pot full of water for twenty-four hours. It is then taken out and the sacred fire is lit. While the fire is burning the priests chant verses. The image is kept buried under a heap of rice for about half an hour, and then covered with a silk cloth. The priest then touches the image in all the limbs and finally breathes into its 10 mouth. The sacred fire is again lit and the image is fit to receive divine honours'.

In Baudhāyana a 'pot' is not mentioned as a place where the image may be kept; in Vaiṣṇ. Gs. it is (IV, 10:60.4).

APPENDIX III.

The ceremony of the 'opening' of the eyes of an image (II, 13:15 2. 5, and II, 16:7. 16) is of the greatest importance.

'The rite of making the eyes of the image is often supposed to confer life upon it, and until this is done it is not worshipped'.

(E. Thurston, Tribes and Castes of Southern India, 1909, vol. III, 106, i. v. Kammalān (Tamil); quoted by W. Crooke, ERE VII, 20 144, i. v. Images and Idols).

Thurston (l. c. p. 106 f.) gives the following illustrations of this belief:

"Kammalān denotes one who rules the eye, or one who gives the eye. When an image is made, its consecration takes place at the 25 temple. Towards the close of the ceremonial, the Kammalān who made it comes forward, and carves out the eyes of the image . . .

..... A very interesting account of the nētra mangalya or ceremony of painting the eyes of images as performed by craftsmen in Ceylon, has been published by Mr. A. K. Coomaraswamy 30 (Medieval Sinhalese Art). Therein he writes that by far the most important ceremony connected with the building and decoration of vihāra (temple), or with its renovation, was the actual nētra mangalya or eye ceremonial. The ceremony had to be performed in the case of any image, whether set up in a vihāra or not. Even 35 in the case of flat paintings it was necessary. D. S. Muhandiram when making for me a book of drawings of gods according to the Rupaṇāya, left the eyes to be subsequently inserted on a suitable occasion, with some simpler form of the ceremony described.

..... Knox has a reference to the subject as follows.

'Some, being devoutly disposed, will make the image of this god (Buddha) at their own charge. For the making whereof they must bountifully reward the Founder. Before the eyes are made, it is not accounted a god, but a lump of ordinary metal and thrown about the shop with no more regard than anything else. But, when the eyes are to be made, the artificer is to have a good gratification, besides the first agreed upon reward. The eyes being formed, it is thenceforward a god. And then, being brought with honour from the workmen's shop, it is dedicated by solemnities and sacrifices, and carried with great state into its shrine or little house, which is before built and prepared for it'.

The last quotation proves that the belief was not restricted to Hinduisms.

The Purāṇas often mention the practice of 'opening' the eyes of an image. Thus Agnipurāṇa (ed. Poona 1900), Adhy. 58 (anapana-vidhyādikathanam), śl. 6 b—8 a.

evam vijāpya prātimāṇaṁ nayet tām sūnamāṇḍapam ||
śilpinam tosayed dravyair gurave gām pradāpayet |
citrām devetī mantreṇa netre conmilayet tataḥ ||
agnir jyotīḥ dṛṣṭim ca dadyād vai bhadrapiṭhake |

In the Mānasera a special chapter is devoted to this practice. Cp. P. K. Acharya, A Summary of the Mānasera, Leiden 1918, p. 72. 'When the Indian sculptor has carved a divine image, the ceremony of chiselling (*lit.* opening) the eyes of the idol is the final function by which it is, as it were, imparted with eye-sight and rendered fit to be worshipped. The custom is quite ritualistic, although it is stated here that it should be carried out by the *sthapati*. The ceremonies consist in the worshipping of different deities, in performing the sacrifice with the holy fire, and in the

30 *rutna-suddhi* (*lit.* purifying the jewel), etc.'

APPENDIX IV.

The ingredients which the water for washing the feet, the water for rinsing the mouth, and the arghya-water are to be composed of, are enumerated II, 13:2. 20 ff., and II, 16:8. 2 ff.

Almost the same ingredients are mentioned in the Agnipurāṇa, 35 adhy. 57, śl. 21—23 (kalaśādhivāsavidhi).

I quote from the ed. Poona 1900, Ānandāśrama Sanskrit Series n^o. 41.
yavān siddhārthakam gandham kuśāgram cākṣatās tathā |
tilān phalaṇ tathā puṣpam arghyārtham pūrvato nyaset || 21

padmaṁ śyāmalatāṁ dūrvāṁ viṣṇukrāntāṁ ¹⁾ kuśāṁ tathā |
pādyārtham dakṣiṇe bhāge madhuparkam tu paśoime || 22
kakkolākam lavaggaṁ ca tathā jātiphalam śubham |
uttare hy ācamaṇya agnau dūrvākṣatāvivam || 23

In 'A prose English translation of Agni Puranam, ed. and publ. by Manmatha Nath Dut, Calcutta, 1903, Vol. I, p. 202, this passage is rendered as follows.

'Barley, white mustard, perfumes, and the extremities of the *Kusha* grass, sun-dried rice, sesamum orientale, a fruit and a flower should be first placed for the purpose of presenting the preliminary offering; while lotus flowers, branches of green grass, a climbing plant called *shyamalaka* (*Ichonocarpus frutescens*) together with a leaf of the holy basil, and the bunches of *Kusha* grass should be offered on the right hand side, as the foot offering of the deity, the small metal cups containing the offering of honey etc. being placed on the same side with the foregoing articles. The berry of the *coccol* plant (probably *coculus Indicus*), clove and the fruit of the auspicious Jati-tree (nutmeg) together with sun-dried rice and the bunches of green grass should be offered into the fire on the north for the purpose of rinsing the mouth of the deity'.

It should be noted that the words *apah kṣvam* in the passage in Baudhāyana, which present difficulties in the translation, and are probably corrupt, are not found here in the list of ingredients for ācamaṇya.

1) Variant: 'viṣṇuparṇam'. Cp. the variants in Baudhāyana.

ERRATUM.

Page 11, line 5 puratās śūlī read purataḥ śūlī.

I much regret that I was unable to make use of the 'Cambridge History of India', Vol. I, and F. E. PARROT's 'Ancient Indian Historical Tradition', as these works appeared after the Introduction had gone to press.

STELLINGEN